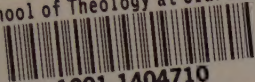


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Rev. George Clayton

SERVICES

OCCASIONED BY THE DEATH OF THE

REV. JOHN PYE SMITH, D.D.,

LL.D., F.R.S., AND F.G.S.:

COMPRISING

The Oration at the Interment,

BY THE REV. GEORGE CLAYTON;

AND

The Funeral Discourse,

BY THE REV. JOHN HARRIS, D.D.

PUBLISHED BY REQUEST.

LONDON:

JACKSON AND WALFORD, 18, ST. PAUL'S CHURCHYARD.

1851.

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REED AND PARDON, PRINTERS,
PATERNOSTER ROW.

SERVICES AT THE INTERMENT.

THE REVEREND JOHN PYE SMITH, D.D., died February 5th, 1851, and was buried February 15th, in Abney Park Cemetery.

The Procession walked from Homerton College to the old Gravel Pit Chapel, so long the sphere of Dr. Smith's pastoral labours, in the following order :—

OFFICIATING MINISTERS.

Rev. J. C. Harrison.
Rev. T. Binney.

Rev. G. Clayton.
Rev. J. Davies.

FORMER PUPILS OF DR. SMITH, THE LAST SIX ACTING AS PALL-BEARERS.

Rev. J. Brown.
Rev. J. Harsant.

Rev. R. Davey.
Rev. G. P. Davies.

Rev. J. Macoan.

Rev. J. N. Goulty.
Rev. J. Haydon.
Rev. J. Stockbridge.

Rev. E. Stallybrass.
Rev. S. England.
Rev. A. C. Newth.

RELATIVES AND EXECUTORS.

Mr. E. Smith.
Mr. S. J. Nash.
Mr. E. B. Pye Smith.
Mr. W. Nash.
Mr. E. Baines.
Mr. C. Reed.

Mr. J. W. Smith.
Mr. P. H. Pye Smith.
Mr. J. W. Pye Smith.
Right Hon. M. T. Baines, M.P.
Mr. R. Leader, jun.
Mr. J. J. Habershon.

Mr. A. Foulger.

Mr. H. Rutt.

NEIGHBOURING MINISTERS.

Rev. Dr. Burder.
 Rev. Dr. Henderson.
 Rev. S. Ransom.

Rev. Dr. Cox.
 Rev. J. Watson.
 Rev. J. Angus.

DEACONS.

Mr. Underhill.
 Mr. Olding.

Mr. Parker.
 Mr. Carter.

CHURCH AND CONGREGATION.

Mr. Sewell.
 Mr. Kent.
 Mr. Bourn.
 Mr. W. Underhill.
 Mr. Burn.
 Mr. Haywood.
 Mr. Vines.
 Mr. Coventry.
 Mr. J. Le Mare.

Mr. H. Sewell.
 Mr. Le Mare, sen.
 Mr. Johnston.
 Mr. Walford.
 Mr. A. Le Mare.
 Mr. Walker.
 Mr. H. Le Mare.
 Mr. Samuel Underhill.
 Mr. Chapman.

DEPUTATION FROM THE HOMERTON COLLEGE SOCIETY.

Rev. J. Yockney.

Dr. W. Smith.

S. Morley, Esq.

DEPUTATION FROM NEW COLLEGE.

Rev. Dr. Harris.
 Rev. J. Stoughton.
 Professor P. Smith.
 Dr. Lankester.

Prof. Godwin.
 Joshua Wilson, Esq.
 Professor Nenner.
 Rev. W. Farrer.

DEPUTATION FROM THE LONDON MISSIONARY SOCIETY.

Rev. J. J. Freeman.
 Rev. E. Mannering.

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DEPUTATION FROM MILL-HILL GRAMMAR-SCHOOL.

E. Edwards, Esq.
 J. B. White, Esq.

E. Burkitt, Esq.
 A. Wells, Esq.

Rev. S. England.

DEPUTATION FROM THE PEACE SOCIETY.

C. Hindley, Esq., M.P.

Mr. J. Jones.

Rev. H. Richard.

Mr. J. Brockway.

Each side of the road was lined with spectators, many of whom were attired in the habiliments of mourning.

Most of the shops, also, in the neighbourhood were wholly or partially closed. When the Body arrived at the Chapel, all the space, except that allotted to those who composed the procession, was occupied—and subsequently large numbers were unable to obtain admission.

The Coffin having been placed immediately in front of the pulpit, the Rev. Joshua Harrison commenced the solemn service, by reading several appropriate passages of Scripture, and with prayer.

The Rev. J. N. Goultly followed, by reading the 18th Hymn of the First Book :—

“ Hear what the voice from heaven proclaims
For all the pious dead ;”

which having been sung, the Rev. George Clayton ascended the pulpit, and delivered the Funeral Oration.

Another Hymn was then read by the Rev. E. Stallybrass, which was also sung :—

“ Why do we mourn departing friends,
Or shake at death’s alarms ?”

The Rev. Thomas Binney concluded with prayer.

After the Service at the Chapel, the procession moved on in eighteen mourning coaches, with proper attendants (followed by several private carriages) to the Abney Park Cemetery, where it arrived about three o’clock. The procession halted at the Chapel in the Cemetery, and proceeded on foot in the same order as before, passing Dr. Watts’s

Statue, to the burial vault prepared for the occasion. The Coffin was at once placed in the grave, in the presence of a great concourse of spectators. The Rev. John Davies—Dr. Smith's successor in the pastorate—delivered a short address, and offered prayer, when the assembly dispersed, leaving the body of their beloved and honoured friend in the tomb; with the joyful hope, that when the trumpet shall sound, it shall come forth to the resurrection of eternal life.

Oration

DELIVERED AT THE INTERMENT.

By GEORGE CLAYTON,

FEBRUARY 15TH, 1851.

THE voice of the Eternal, the sole Arbiter of life and death, has called us to this spot, on an occasion unusually solemn, impressive, and affecting. We are convened, to pay the last offices of respect, the last tribute of affection, to the mortal remains of a beloved relative, a valued friend, an exemplary Christian, and honoured Minister of long standing in the Church of God, and a Theological Professor of distinguished talent and usefulness, in one of our most ancient seats of learning and religion.

In that coffin is contained, and to a sepulchre, at no great distance, will shortly be conveyed, all that *could die* of the late Rev. Dr. Pye Smith. "The dust returns to the dust, as it was," but the nobler part, the intelligent mind, the immortal spirit, dies not. It has taken its flight from this world of shadows, but it still lives, "in joy and felicity," conscious, active, ethereal, and "made perfect." "Absent from the body, he is present with the Lord." His testimony, borne for so many years, to Christ, to his truth, his worship, and his cause, dies not. It will have a perpetuated existence, in the hearts, and in the characters of those to whom,

by the blessing of God, it was made effectual for salvation, in the admirable writings he has left behind, and in the practical results of his varied labours, which will be realized in all coming time, and will extend themselves through the immeasurable duration of eternity. His "works follow him." "The grass withereth, the flower fadeth, but the word of the Lord shall stand for ever, and this is the word which by the gospel is preached unto you."

His name dies not. He will be had in everlasting remembrance. For truly, while sound learning, directed to the noblest objects, shall continue to be appreciated in our world, while science cherishes the memory of her children, while truth immortalizes her champions, and virtue enshrines her brightest examples, the name of Dr. Pye Smith will not—cannot perish. Thus, by far the greater portion of all that constituted and characterized the honoured dead, still remains to us, and will continue to remain. For the inferior part, we consign it to the tomb, with the consoling assurance that it too shall live again, clothed with glory, and crowned with immortality. It is true we commit the body to the dust, in frailty, in feebleness, in corruptibility, but it shall rise again to die no more, and it shall be fashioned like unto the glorious body of the Son of God. "I will raise him up at the last day." "Sown in corruption, it shall be raised in incorruption; sown in dishonour, it shall be raised in glory; sown in weakness, it shall be raised in power; sown a natural body, it shall be raised a spiritual body; and then shall come to pass the saying that is written, Death is swallowed up in victory."

I stand not among you, brethren, to eulogize the departed. Not that there is not abundant scope for panegyric—not that the subject before us, is not as inviting as can be well conceived, to those who find pleasure in strewing the sleeping bed of departed piety and friendship, with the flowers of amaranth, or garlands of the cypress and the bay: but because he needs it not, whose praise is in all the churches, and because he cares not for it—having already stood in the awful presence of his Master and Judge, and heard, as we

trust, that sound which absorbs all human commendation however fitly bestowed, "Well done, thou good and faithful servant." I am here rather to instruct, and awaken the living, than to embalm the dead.

Every one must see, how easy it were to descant upon the natural gifts and endowments of the deceased, the rich and varied, and even splendid stores of knowledge he had amassed, the manifold grace bestowed on him and displayed by him, his humble and modest bearing, his gentleness and patience, his indefatigable diligence and power of intense application; the suavity and christian courtesy of his manners, associated at the same time with the stern love of justice, and an uncompromising firmness of principle; his disinterestedness and generosity, the facility with which he forgave injuries, forbore to retaliate affronts, and even returned good for evil—the hardest lesson in the christian school, and the sublimest of all; and that which formed the very climax of his virtues, his utter abnegation of self, and the willing attribution of all he was, all he possessed, all he achieved, solely to the "grace which was with him." Such in truth was his dying attestation, "I AM NOTHING, CHRIST IS ALL."

We do not exhibit him as an illustration of absolute perfection, for then he would have ceased to be human. We acknowledge that his *forte* did not always lie in the wisdom of the serpent, but none can question that he excelled greatly in the harmlessness of the dove. If he had faults, they were such as leaned to virtue's side.

But, I turn to the living,—to you, the Congregation of mourners now before me; imploring the aid and influence of the Holy Spirit, that what is spoken, may sink down into our hearts, and that we may leave this solemn spectacle essentially benefited, and improved.

Think, then, for a moment on the certainty of death. However long delayed, it must come. The sentence has gone forth—"dust thou art, and to dust shalt thou return." "It is appointed unto man once to die." Many are the events which may transpire, in the uncertain pilgrimage of

life, but one is most certain, that all must die. "There is no discharge in this war."

Think of the possible nearness of death. The few paces between the speaker and that coffin, are not more inconsiderable, than the space which separates us from the tomb. "In the midst of life we are in death." Every man in this vast assembly may say with truth, at any given hour, be he young or aged, "there is but a step between me and death."

Think of the uncertainty which attaches to the precise season of its occurrence. "In such an hour as ye think not, the Son of Man cometh." "Of that day and hour knoweth no man." Who can tell whether we shall be called hence, at midnight, at cock-crowing, or in the morning? How presumptuous to suppose that we can enter into a league with death, and assure ourselves of a protracted longevity! While men are dreaming of a long continuance on earth, amidst scenes of plenty, ease, and indulgence, how frequently are they, suddenly, and awfully admonished by the unwelcome notice,—“Thou fool, this night thy soul shall be required of thee!”

Think of the necessity of immediate preparation for the grave. Hear the voice of this remarkable solemnity, which calls to you, saying, "Prepare to meet thy God." "Seek the Lord while He is to be found, call ye upon him while He is near." "Now is the accepted time, now is the day of salvation." O, my hearers, it will be too late, to seek oil to buy—when you will require oil to burn. Let, then, your lamps be trimmed, and your lights be bright, that even the most sudden coming of the messenger of death, may not take you by surprise. Chiefly, let us think of HIM who is the resurrection and the life, the Lord and conqueror of death, who has despoiled the great adversary of his sting, through death has destroyed death, and opened the kingdom to all believers. Let us exercise a firmer faith in his atonement, labour after growing conformity to his image, and more closely copy his example. Let us devote ourselves with more unqualified consecration to his service, and live

only to please and serve him. Let us work for him while it is day, "because the night cometh, in which no man can work."

What abundant consolation, at this hour, must be the portion of you, my esteemed friends, who are the immediate descendants, and nearest relatives of the departed! Deep submission to the will of heaven, will be the lesson exemplified by you on the present occasion. While I hear you exclaim in tones of lamentation, "My Father—my Father, the chariots of Israel, and the horsemen thereof," you will not be insensible to the gainful release, from the infirmities and conflicts of time, granted to one whom you so sincerely honoured, and tenderly loved. The remembrance of those acts of conjugal and filial duty and affection in which you ministered to the comfort of his declining days, will now prove a balm to your wounded and weeping spirits! You will now, doubtless, realise to yourselves more fully than ever the privilege of having borne so near a relationship to so good, so wise, so great a man, and will feel unfeignedly grateful that you have been brought into so close an approximation to a servant of God whom He has greatly honoured, and will more signally honour in the day of Christ's appearing.

Permit me to impress on your minds a sense of the high responsibilities, attaching to juxta-position, even from your earliest infancy, to one who was indeed "a man of God," and who has taken his flight to a world for which it was his first desire, and constant endeavour to train, and prepare you. May you long be spared, to indicate an unswerving attachment to the truth, which he believed, loved, and preached, and to imitate him in that conscientious fulfilment of domestic and social duties, in which he persevered to the end of his days.

Let me beseech you, my dear young friends, who now witness the obsequies of your excellent grandfather, a spectacle which cannot be forgotten by you,—to "remember your Creator," as he did, "in the days of your youth," and to tread in his footsteps so far as he followed Christ. You

have lost one who dearly loved you, and fervently prayed for you, and has bequeathed his name to you as an heirloom, which I trust will be transmitted with unsullied respectability and honour, to the latest generation. Court the distinction of Him who could say, "I thy servant fear the Lord from my youth." Catch the mantle of your now glorified relative, as it dropped from him in his upward flight; and may a double portion of the Spirit which was upon him, descend upon you also. Thus you will be qualified for all those duties and services to which you may be called in future life, and thus shall your "path be as the shining light, which shineth more and more unto the perfect day."

To you, respected brethren, who were the constant hearers of the deceased, and the objects of his pastoral and ministerial solicitude, the Deacons, and Members, both of the church and congregation, this scene is fitted for solemn admonition. Take heed to the things which you have heard from his lips, lest at any time you let them slip. Bear in mind the great truths, duties, and consolations brought before you in hundreds and hundreds of discourses addressed to you within these walls. You listened to them with fond attention, and marked approval; see that now you reduce them to practice; that you may be to your pastor for an undying memorial on earth, and a crown of rejoicing in heaven. Be thankful that you are not in the present emergency, left as sheep without a shepherd. But whatever have been the advantages you may have derived from the dead, and whatever the precious privileges connected with the ministrations of the living witness, let your eye be fixed on "the chief Shepherd, and Bishop of your souls." He has said, "because I live, ye shall live also." Jesus Christ is the same yesterday, to-day, and for ever. He sympathises with you under the partial widowhood you sustain; and will ere long take from you the weeds of your mourning, when you shall return and come to the heavenly Zion with songs, and everlasting joy upon your heads, and sorrow and sighing shall flee away. The well-known face which you have beheld so often in this sacred desk, you see

no more ; the voice which you have so often heard from it is hushed in silence. He who has spoken to you so seriously and earnestly from the pulpit, preaches to you once more—to-day for the last time—from the winding-sheet, the coffin, and the tomb.

To the domestic servants, and the recipients of the bounty of our deceased father, a word of exhortation and comfort may be appropriately addressed, on the day when their master and friend is taken from them. Treasure up his instructions, and let his holy example be constantly before your eyes. You will not need that I should remind you how happily he blended authority with kindness, how sincerely he concerned himself for your temporal and spiritual welfare, how he studied to make the yoke easy, the burden light ; how when he extended his hands to deal out relief, for the supply of your wants and the mitigation of your sorrows, he always gave after such a manner as left no painful feeling in the mind of the receiver, proving how well he remembered the words of the Lord Jesus, "It is more blessed to give, than to receive."

Should there be any of the literary friends of the departed philosopher, associated with us in this service of respect to his memory, and it cannot be doubted that there are such present, allow me earnestly to commend to you his companions in the study of letters, in scientific discovery, in classic lore, the example of our friend, who demonstrated to all intelligent and reflecting persons, that it is not a thing of necessity, that learning and piety should be detached from each other. He stands a memorable illustration of the fact, that eminent advancement in science, may be found in immediate connection with fervent devotion and practical religion. Much, indeed, is it to be lamented, that these points are in too many instances disjoined, when, in truth, there is no incompatibility between them ; but on the contrary, that there is every reason in the world, why the profoundest scholar should be the humblest, the devoutest Christian. But our deceased brother has said more on this subject, and more to the point, than we can hope to say ;

and, therefore, I willingly refer you to that portion of his published works, in which he shows with singular force and persuasive eloquence, the established connection betwixt true religion and a healthful progress in literature and science.

To the numerous friends of various communions, who have come to mingle their tears and regrets with ours, whether ministers or others, and especially, his own pupils, of a former or later generation, may I be allowed to say—that we ought heedfully to remember such a man as he whose loss we deplore; we ought to emulate the spirit and the qualities by which he was distinguished; we ought to be aware that the shadows of the evening are falling upon us, that our course is hastening to its fulfilment, and that it behoves us to redeem the time, and do whatsoever our hand findeth to do, with our might, inasmuch as “there is no knowledge, nor work, nor device, nor wisdom in the grave,” which will soon close upon every one of us. Let us be found at our post, and in our proper calling, doing the work of the evangelist, making full proof of our ministry, labouring in season and out of season, “warning every man, and teaching every man with all wisdom, that we may present every man perfect in Christ Jesus.” The sun is going down upon not a few of us—no time remains for foreign objects, useless recreations, frivolous pursuits, and inglorious repose. Let us, brethren, be ensamples to the flock, of active zeal and untiring perseverance in our Master’s service, stedfast, unmoveable, always abounding in the work of the Lord—for “blessed is that servant whom his Lord when he cometh, shall find so doing.”

If there are any enemies of the departed here present—but where shall I look for them in this assembly? I persuade myself not one such can be found amongst us;—but, if perchance, he has left any in this wide world, through which, as we well know, even Incarnate Benevolence and Divine Perfection did not pass without misrepresentation, malevolence, and persecution; let me just say, that there never lived a man, whose whole temper and behaviour were

more framed to soften prejudice, to subdue animosity, and to disarm opposition; and of this I feel assured, that if he could even now deal with one such enemy, he would feed him if hungry, if athirst he would give him drink, and would be the first to say, "Father, forgive!"

And now let us arise and go hence, firmly resolved in better strength than our own, to imitate our guide, overseer, and ruler; and to "follow his faith—considering the end of his conversation—Christ Jesus." Let us frequently turn a retrospective glance upon what he was, and what, by the grace of God, he accomplished in his day. Let us seek wisdom from above, duly to profit by his removal from us, and aim to follow him as far as he followed Christ, that at the last we may find ourselves associated with him and all the faithful, in the unsuffering kingdom of our Lord and Saviour, where no graves are opened, no tears are shed, and the parting sound is heard no more for ever. Now may the God of peace, who brought again from the dead the Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory and dominion for ever. Amen.

A Discourse

DELIVERED IN THE GRAVEL PITTS CHAPEL, THE DAY
AFTER THE FUNERAL,

BY JOHN HARRIS, D.D.

CHRISTIAN BRETHREN,—We meet, this morning, as in the valley of the shadow of death; but there “stands one amongst us” whose presence lights up the scene, announcing, “I am the Resurrection and the Life.” We stand, as at the open mouth of the sepulchre, in which a few hours ago, we deposited the remains of one whom we have long known, and loved, and venerated. But while we linger in strange and mournful attraction around the spot, we hear a voice from heaven saying, “Write, Blessed are the dead which die in the Lord. Even so, saith the Spirit, for they rest from their labours, and their works do follow them.” In this voice, we recognise a call to mingle hope with our sorrow, to emulate departed worth, and to regard the door of the tomb as opening direct for the Christian on the seats of the blessed.

Accepting the spirit of this divine direction, let us aim to consecrate our first moments of returning tranquillity and reflection, to self-admonition and improvement. Would not the sainted spirit of him whose loss we deplore, were it permitted to him, dictate this course, and even meekly upbraid us if

we pursued any other ? Reserving then, for a short time, my remarks on the immediate occasion of this solemnity, let me first invite your thoughts to that portion of the word of God which you will find in 2 Timothy iv. 7 :—

“ I HAVE KEPT THE FAITH.”

It is almost unnecessary to bespeak attention for the context. Perhaps it has never once been read without compelling attention. “ I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day ; and not to me only, but unto all them also which love his appearing.”

The last words of the truly great are always deemed precious. But when such characters are doomed to a violent death, and especially when they are doomed to it for any system they had adopted, or any course they had conscientiously pursued, we listen with increased interest to an account of their closing scene.

We long to know the state of their minds as they drew near the final crisis ; to learn whether their principles deserted or sustained them ; whether they thrust from them in bitterness the cause which had brought them to the stake, or clasped it closer than ever to their hearts, and rejoiced to die for it :—to look, if possible, into their inmost souls, and

mark the strange workings of the mind in that eventful hour, when the illusions of time are about to give place to the unknown realities of eternity ; that moment when they seem to address us less as mortals than as immortals ; to have lost the commonness of the world they are leaving, and to be already invested with the unearthly interest of the world to which they are going.

The paragraph just read is part of the last sayings of a venerable saint, of " Paul the aged," when standing on the confines of the invisible state, bequeathing to Timothy, his " son in the faith," the results of his long and varied experience. It is the language of a prisoner, a long-tried sufferer, cleaving to the cause for which he suffered. It is the language of a Christian martyr, tranquilly gazing for a moment on the axe and the block, and then lifting his eyes to heaven, and exulting in the near and glorious destiny of his immortal spirit.

The apparent tranquillity of some at the approach of death is sheer apathy—animal insensibility. The seeming courage of others is mere bravado, feigned for the occasion. But here is one whose language shows him to be equally remote from each of these extremes, and fully alive to the momentous change which awaits him. The single clause, " a crown shall be given me at that day," is evidence of this. Mark the significant indefiniteness of the phrase, *that day*. So also in the first chapter, we hear him say, " I know whom I have believed ;" though he does not name *whom* :—" and am persuaded that he is

able to keep that which I have committed to him ;” though he does not specify *what* :—“ that he is able to keep it against that day ;” but, as here, he does not specify *what day*. This is the indefiniteness of sublimity—the freedom and generality of true grandeur. It is the unrestrained style of a man so absorbed with the grand outlines of his theme, as to forget its details and particulars ; of a man so full of his favourite subject, so overflowing with it, so constantly dwelling on it, as to take it for granted that every one he addresses is full of it likewise ; that words are almost unnecessary ; that mere hints are sufficient to make himself understood. Doubtless the apostle would have felt himself aggrieved had he been asked to explain. “ Explain ! (we may suppose him to have replied). Can explanation be necessary ? When I say, as a Christian, I know *whom* I have believed ; can I refer to any being but to Him who is my Saviour and my God ? When I speak of *that* which I have committed to Him ; can I mean any thing less precious than my immortal soul ? And when I speak of *that* day ; can I be supposed to speak thus of any other than the great judgment-day ? the day which requires no name in order to denote it ? the day which towers above all others, as we look forwards into the futurity of time, and which stands there, on the horizon of our view, clothed in flames ? That same day engaged his attention while he was inditing the context ; he wrote the passage in the light of it. The eye of his faith had acquired an

unusual strength of vision. Standing as on the extreme verge, the last point of time, he seems to have commanded a wider and a clearer prospect than ever of eternity; and, as his eye expatiated over that wide field of wonders, he saw a hand—the hand of the Lord, the righteous Judge; and in that hand a radiant crown; and he saw that hand laying up that crown among the stores of reward to be dispensed in that final day.

I. Now here, *first*, is a phenomenon to be accounted for—the origin of this remarkable language. We, indeed, have almost lost the power of feeling its strangeness. It occurs in our one familiar book. But when first written, it was “a new thing in the earth.” The whole body of Greek and Roman literature contained nothing like it; even the holy books of the Jews rose not to this height. Whence then hath this man these sentiments? What an extent of heavenly horizon his words denote! what hallowed familiarity with the prospect! and what high anticipations of the events which await him there!

Will the deep-seated sentiments of *natural religion* account for it? Man can meditate his immortality, and is conscious of desiring it. Though standing in the midst of nature, he towers above it. As a free intelligence, he is super-terrestrial; can raise the earthly, infer the unknown, anticipate the future, and choose the ultimate. Death is his dread. He revolts from annihilation as from an evil alien to his make. While the prospect of *living*

on after death, is congenial with his spiritual instincts. And he feels that he is best satisfying the present, by living in reference to a period always beyond it.

But more: man is conscious of a responsible nature; and responsibility ever points to the future. In the present life, however, we see only the beginnings of the issue; tendencies to the result. The curtain falls in the middle of the act. The present hour is too brief for the full development of the plot. Vice, not unfrequently, disappears in the midst of its triumphs. Virtue is called away the moment before it was about to be crowned. Events are ever deepening the conviction that a reckoning is yet to come. The grave is approached with the anxious apprehension that it is the gate, not of escape, but of introduction, to the awful presence of Justice—the insulted majesty of Retribution.

Beyond which: if every appetite, organ, and faculty finds a corresponding object in external nature, is man's noblest aspiration alone enkindled only to be extinguished in disappointment? The longer he obeys the laws of his being, the greater his power of obedience becomes. And the more he exhibits of moral excellence, the more he becomes capable of exhibiting it. So that if these capacities and powers constitute a reason for his having been brought into existence at all, the reason grows stronger every moment for the indefinite prolongation of his existence. At no moment could the termination of his being arrive, without finding him

in the midst of incipient attainments, unfinished purposes, with hopes and expectations projected far into the future, and with powers and capacities for taking possession of that future, such as he was never conscious of before.

On these grounds, chiefly, the existence of a future state has been, from the earliest times, the common sentiment of humanity. Virtue has been nerved, by the prospect, for a thousand conflicts. Vice has been checked by it in the very perpetration of its crimes. Guilt, with the strongest motives for disbelieving it, if it could, has passed into the unseen world, with the full expectation of there encountering its doom. Affection has followed the departed with sacrifices and prayers, lest wrath should be unappeased. The statesman has cunningly favoured the doctrine; not perceiving that the ease and the universality of the belief, and the purposes to which it is capable of being turned, imply of themselves that it is native to the human mind. In singing it, the poet was only taking his inspiration from the common heart — setting to music our deepest hopes and fears. The barbarian has chanted it, in the wild hope of joining the spectral feast of his sires. And the philosopher has devoted to it his gravest dialectics, and his latest moments.

With these facts, the apostle was familiar. His writings contain distinct allusions to them. But natural religion, so far from accounting for the strain of triumph in which he anticipates the

future, augments the difficulty. The same light of nature which reveals the excellence of the Divine Lawgiver, discloses man's comparative want of it. And the clearer the light which unveils the judgment-throne of God, the more eager and anxious the inquiry becomes, "Wherewithal shall I come before Him? How *can* man be just with God?" "Tell me (he might exclaim, while standing on the shores of time) What have I to expect? Eternity is before me. What awaits me in that boundless future? O that I knew the purposes of God; that I might at least conjecture what he has stored up for me there!" But in vain is the impassioned invocation. Nature replies, "it is not in me." Throughout her ample dome, no accent is heard to give a well-grounded hope of pardon to the guilty.

But if the religion of nature will not supply the required solution, still less will the ancient *natural theology*. The religion is the language of the heart; the theology is the product of the intellect. In the religion, we hear only the oracles of the conscience; in the theology, we are perplexed with the logic of the understanding. The multitude, by heeding chiefly the sentiments of their moral nature, escaped the confused entanglements of a "philosophy falsely so called," and retained their belief of a future state. Question the various philosophies on the subject;—that of the Epicurean; his creed was expressed in the formula, "Let us eat and drink, for to-morrow we die." If the Cynic deigned an opinion on the subject, it was only to

pronounce the soul immortal in the same sense in which he deemed everything else immortal. The Stoic, looking into a cheerless futurity, disconsolately exclaimed in the person of Seneca, "Once I flattered myself with the hope of a future state; but suddenly I awoke and lost the beautiful dream." Even Socrates, at the very close of life—conscious only of an impending shadow—is described by Plato as saying, "It is now time to depart; I indeed to die, but you to live: to which of us is assigned the happier lot is known to God only." While the new school of Platonism, the *Academic*, represented by Cicero, was even a step nearer to scepticism than the old.

These are sentiments which remind us of Paul only by contrast; and yet they were the only sentiments of his philosophical contemporaries. The exhalations of the tomb extinguished all their lights; for him, a radiance streamed from beyond, which lighted up the tomb itself. With them, the grave was the place of separation from all that was dear; for him, it was the place of meeting with Him who is "The Life." They approached it only to doubt, if not to despair; he drew near with the port of a victor, and the language of triumph: "O death, where is thy sting! Now thanks be unto God who giveth us the victory. Henceforth there is laid up for me a crown!"

This is a strain which, in its high tone of confidence and exultation, was unknown even to Judaism itself, and for which Judaism will not account.

There, eternity was dim and distant; here, eternity opens at once: to be absent from the body is to be present with the Lord. Eternity is *with* us; and the voices of the blessed sound near. There, the future was seen only in bare outline; here the outline is filled up, and even the drapery of the scene is full of instruction. Here, the central figure fills every eye: "He hath the keys of death and of the unseen state." All, there, was only hope, promise, doctrine; here, in addition, we are called to look on the facts which authenticate the doctrine, and on the Being who supplies the facts.

Here, then, is the required solution. The work of man's redemption had just been completed. It was not a case for words. It demanded Godlike deeds. One sacrifice was necessary; and he, the Son of God, had offered it. One agency was necessary; and he had secured it. One ground and proof of immortality; and he had furnished it. "The hour is come (said he, as he girded himself up for the great redeeming act)—The hour is come; verily, verily, I say unto you; Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." And he died. He, the Principle of all Life, descended into the grave. Solemn is the aspect of the fields during the interval between the sowing of the seed, and the first springing of the blade—a scene of apparent desolation and death. How unutterably solemn, then, was the moral aspect of the earth, during the time that Christ was silent in

its bosom. Imagine that we could now point to a planet and say, "There, in that world lies entombed the Son of God." Would it not assume the appearance of a great moving sepulchre—the very hearse of the universe? And yet our earth became, for a time, the Grave of the great Life-Giver—moved through space, carrying in its bosom the principle of life. Had man known the magnitude of the interest at stake, during that time every sound on earth would have been hushed in anxious suspense: and, when it was over, and the great Principle of life emerged, every object might well have commenced an utterance of joy never to be silenced again. If his incarnation was the great birth of time, his resurrection was the great birth of eternity. Earth, hitherto the grave of mortality, became the seed-plot of immortality! He could hardly be said to have preached salvation, when, lo, the world awoke to find that he had actually procured it. Of the plan of redemption he had said but little; but men looked, and, behold, he had accomplished it! He had *been* the Gospel, and had *made* it; supplied all its facts, furnished all its materials. So little had he *said* beforehand, that, with his death, all hope seemed at the point of extinction; but so much had he *done*, that, to be entrusted with the bare announcement, was to be loaded with the gravest responsibility on earth, and to be honoured with the highest distinction out of heaven.

To that office Paul was suddenly and miracu-

lously summoned. While yet believing that Christ was in the grave, he heard the awful voice, call him by name, from heaven. A mysterious hand came forth; "laid hold of him;" lifted him out of the path he was pursuing; placed him in the midst of a new world; pointed him to the sublime rewards which it disclosed; and charged him to live and labour so as to obtain them. One glance he cast at the objects he was quitting, and, behold, they were "dross and dung." From that moment, he panted to lay hold on the new objects which lay before him, as the hand of mercy had laid hold of him—"to apprehend that for which he also was apprehended of Christ Jesus." The world became a stadium; his life a race; these objects, the prize controlling him from afar, drawing him onwards even when unseen; and the universe of intelligent beings, the collected spectators of his athletic agony, prepared to applaud or to denounce the result. That was a surprise of mercy which never lost its freshness. From that moment he had wondered. Never had the energy of that first impulse abated. And now—after long years of ever varying toil, trial, and suffering—now, the fight had been fought, the race was run, the faith had been kept, and he stood full in view of the great award.

II. Brethren, the world, *with* the Gospel, is a new world. Christ's coming, hath surrounded us, in effect, with a new heaven and a new earth. The moral aspect of the whole is changed. Every thing

has entered into new and higher relations. Time is seen as a part of eternity. Life is moved into the light of the throne of God. Every duty is clothed with new sacredness. The burial-place of the just is only and truly a *cemetery*—a place of temporary repose. Life and immortality are brought to light; and our days are passed in the radiance.

Interpreted in this same light, how full of instruction the text becomes! It reminds us, first, that *the Christian is charged with a sacred trust*. The affirmation, “I have kept the faith,” may imply either, “I have acted faithfully,” or “I have maintained that scheme of evangelical truth which, as propounded for man’s belief, may be called *the faith*.” This latter sense is in harmony with the sentiment frequently repeated, directly or indirectly, in these epistles of Paul to Timothy, that “the glorious Gospel of the blessed God had been committed to his trust.” But whichever sense be preferred, the idea of responsibility, personal or relative, is present in each.

Independently of the Gospel, indeed, every man is under obligation to the full amount of his ability. The measure of his means, is the only and the exact measure of his responsibility. But Christianity has impressed a new character on obligation. “What, know ye not that ye are not your own? for ye are bought with a price.” “How much owest thou unto thy Lord?” Try to compute it. He demands not a greater surrender than he deserves. He asks only for his due. So that if there be any part

of your nature which he has not redeemed—any portion of your time on which he has not any claim—or anything in your possession for which you are not indebted to him, keep it back, and apply it to some other purpose.

“The faith” hath not been committed to our keeping, in the same high and exclusive sense as it was entrusted to the apostle : but from the moment we received the Gospel, every thing in life acquired a new and a divine significance. The same hand that led him to his high office, drew a circle around each of us, and claimed all within it as sacred to himself. The same voice which called to him from heaven, will say to us concerning each of our voluntary acts, “Ye did it unto me,” or “ye did it not unto me.” As he sits on the throne of judgment, the centre of the congregated world, every act will be seen, like a line, pointing in homage or in enmity to him, and terminating upon him. Nothing terminates on itself. Nothing terminates short of the throne of God. Every thing travels on till it reaches that point, and there it waits for judgment. How little do we think of this ! How prone are we to think and speak of our actions, as if they existed just so long as we happen to think of them, and no longer : as if they operated only just so far as we can easily and visibly trace their effects, and no farther : as if they concerned only the persons, the human beings, immediately interested, and no others : as if, forsooth, God were not interested more than all other beings in the universe put

together. For in every action we perform there is one or other of his universal laws to which that action renders homage, or which it tramples under foot; yes, one of the great laws on which his government rests—one of the pillars of his throne.

And how prone are we to think of great actions and events only as affording us opportunities for glorifying God; forgetting, that great occasions are only of rare occurrence; that even Paul was not always working miracles, nor inditing inspired letters, nor preaching on Mars' Hill, nor pleading at the Roman tribunal; that life is almost entirely made up of minor affairs; and that it is in the discharge of these that piety is most put upon its honour, and that character most emphatically proclaims itself. It is here, where the judgment of man has no right to intrude, and where the Christian himself has nothing to guide him but the consideration of what is most likely to glorify God, that Christian heroism forms its noblest plans, and devises its most liberal things. And here Christian gratitude, deeply conscious that its best efforts fall far below its sense of obligation, aims to gather up all the fragments of life, that nothing be lost, and lays the whole as an oblation on the altar of God. Instead of looking on verbal prayer and praise as sufficient, it regards them only as passing indications of what should be a habitual state of mind; and instead of supposing that God is worshipped only on the knees, aims to convert daily labour into an act of devotion; and eating and drinking into a means of honouring

God ; and life itself into a hymn of praise. The Christian may stand the centre of, it may be, a small circle ; but let him thus hold life as a sacred trust ; and it will be more than a charmed circle to all who enter it, and they will “ glorify God in him.”

The discharge of this trust *involves constant vigilance and effort*. The apostle had “ kept the faith ” only as he had fought a good fight, and had put forth the energy of the racer. Let us not falsely suppose that because we do not occupy the distinguished position of a Paul, therefore we have no conflict to wage, and no trust to maintain. The great field of conflict is within. Earth has no battle-places comparable with that of the human breast. Almost every age has had some one country in which the wars of the period have been fought out, till the soil has been drenched with human blood. But the human breast is the unchanging battle-field of all periods alike. “ From whence come wars and fightings among you ? come they not hence, even of your lusts, that war in your members ? ” All the stern contests waged *without*, are only mimic shows of the strife *within*. Gladly would Paul himself have had his external conflicts doubled, trebled, if, on such terms, “ the law in his members might have ceased to war against the law of his mind.” And of such a strife, every man’s own heart must become the conscious arena, if he would not perish the slave of sin.

If even ordinary life be a conflict, how can he be a Christian who declines to accept, in addition to the common trials of humanity, the higher trials of the

spiritual life? If the first ages of Christianity, marked as they were by sorrows and endurance, were not fabulous, how can that be Christianity which bears no cross, and studies only to avoid affliction? True; it is not easy to live in the constant recollection that nothing we do is absolutely unimportant, because nothing is isolated and alone. But we forget it at our peril; for a word may revolutionise a character, a look may disturb an everlasting principle, a whisper may go on reverberating for ever. It is not easy to act on the conviction that every thing within us and around us is charged with eternal consequences. Yet we forget it at our peril; for the still small voice of conscience, the moment of reflection, the view we take of passing events, the impressions we receive from the common means of grace—these are the things which penetrate, which interpenetrate our nature, and take the deepest hold of our being. Recal any one of your average days—the words you uttered, the plans you framed, the impressions you received, your thoughts, gratifications, and trials. How ordinary would they all appear in a diary! And yet they are affecting you still; each of them all has left its signature on your character for eternity. Numbers of your fellow-men are at this moment standing at the bar of God whose life—with a few striking exceptions—have been made up of such days—and yet think to what a result it has brought them! How important the principle which gathers up all the particles of life, and turns them to account for eternity! Like the

law of attraction which makes a globe of material atoms, and carries the whole through space—so this spiritual law, this law of loving, vigilant, painstaking fidelity to Christ, gathering up all the particles of life, unites and employs them to catch and to reflect the glory of the throne of God—that throne to which it carries them.

A time may arrive in the prosecution of the Christian course, as it did with the apostle, when *the mind turns from the past, and gives itself up to the expectation of the future*. Once before he had expressed an earnest desire to depart; and seemed all but on the wing. But he saw the necessities of the Church; and immediately added, “I know that I shall abide and continue with you all for your furtherance and joy of faith.” Then, his language was, “I count not myself to have attained; I press towards the mark.” Now, his language is, “I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.” These are not the words of a man who self-complacently fancied that he had done enough for the cause of Christ. He was about to die for it. And die when he might, he would die with that cause living in his heart. But he felt that he had reached a point at which he might speak of his life as a thing past, a fact accomplished: a point from which he obtained a clear view of the vacant throne which awaited him on high, and of the unveiled glory before which he longed to fall prostrate; and his eye fixed in that direction.

This is in harmony with a law of our renewed nature. It indicates a state of mind which would be as unnatural at an early period of the Christian course, as its absence would be undesirable at a later period. It may arise partly from a growing physical predisposition to rest from the activities of life ; for there is a bodily preparation for death as well as a spiritual. The premonitions of age may point the mind more decidedly to the future. The departure of friend after friend may at last incline the balance of social affection in favour of another world. Or presentiments, inexplicable to our poor philosophy, may mysteriously summon the Christian to depart. He sees a hand, which other eyes do not see, beckoning him above. He is no longer "in a strait betwixt two." That crisis is passed. The magnet ceases to tremble. He has crossed the line which he had been long approaching, and has advanced within the last circle of heavenly attraction. His faith and hope were there before, but now his affections follow. His imagination is busy with the happy scenes which await him there. Mentally, he lives and moves amongst them. He feels himself native to that region. Thither all his great interests are already transferred. And his heart warms towards it as his home.

How can we sufficiently admire that Gospel which, in turning our minds from earth to heaven, *enables us to omit the mention of death, or to speak of it only in terms of disparagement!* "I have kept the faith ; henceforth, there is laid up for me a crown." Death is not here allowed to intervene,

even as a parenthesis. The apostle sees nothing between his work and his reward. Even a martyr's death is, in his account, only "the time of his departure;" the moment of transition. The continuity of his highest life—the only order of existence deserving the name of life—is left unbroken.

Nor was this sentiment peculiar to Paul; all his fellow-Christians shared it. Nor did it arise from any unnatural disparagement of death. But, simply, a new and an overpowering object had come into their horizon. "Death was swallowed up in victory." They were redeemed ones. The Gospel was to them a reality. One interest prevailed; which should do most for him who had redeemed them. Death they ignored. The rack, the axe, the cross—none of these things moved *them*. What had *they* to do with death? If persecution would have their body, the soul surrendered it, left it behind, dropped it into the grave, and passed right on to immortality! What to them was the loss of this world? They lived within sight of heaven. "Absent from the body, present with the Lord:" this was the primary article of their martyr-creed. They felt that their noblest life was "hid with Christ in God;" was seated, high up, beyond the reach of harm, in the very fountain and summit of creation. At thought of this, the very instrument of torture became consecrated in their eyes; glowed with a glory reflected from his throne; the very flames kindled for their destruction became chariots

of fire, to convey them in triumph to their appointed seats. Religion, with them, was a life.

And is the Gospel less efficacious for us? Has Death regained its sting? Is the vanquisher of Hades no longer on his throne? Are the spiritual objects of the unseen world, once brought so near, again faded and withdrawn? Dear brethren, the shout of triumph is not necessary to prove our Christian confidence in the last hour; but anything less than resignation, the quiet of inward peace, the upward glance of hope, is treason to our faith—a tacit reproach to Him who is “our life.” Having rolled away the stone from the sepulchre of human hope, he invites us to look in; and, lo, angels “in white,” sitting to re-assure our hope, and to point us to the skies. He himself speaks of death in terms of disparagement; as if it were not: “If a man keep my sayings, he shall never taste of death.” He makes it the subject of affecting half-reproachful appeal: “Whosoever believeth in me shall never die: Believest thou this?” This is an article of “the faith which we have to keep” as a divine reality. Do we press it to our heart? He would have his people to fix their eye on the scenes beyond death; on that state where excellence knows no pause in its ascent from throne to throne; happiness no interruption to its ever widening, deepening stream. Thus occupied, death will be regarded by us as the “great hour of answers to life’s prayer;” the hour in which our noblest hopes hasten to their fulfilment; and in which the only language suited to our lips is,

“Thanks be unto God who giveth us the victory through our Lord Jesus Christ.”

Further; the text implies that a *modest self-estimate of Christian fidelity* is perfectly compatible with a sense of entire dependence on the grace of God. The apostle argued from character to its fruits; from his work to its promised reward. The *ground* of his hope, indeed, was the sovereign mercy of God through Jesus Christ. He regarded himself as the selected exponent of the doctrine of grace; and was its unwearied champion. But according to his creed, the hope of heaven is not warranted apart from the fruits of holiness: these fruits he had consciously produced; he had “fought a good fight, and had kept the faith:” and he therefore expected, with a certainty which nothing could shake, that, if there was any efficacy in the merit of Christ, any truth in his promise, any crown in heaven, a crown was there laid up for him.

This is not to disparage the grace of God, but to magnify it; for “by the grace of God he was what he was.” Even the sainted man who has so lately ascended from amongst us—one of the least self-conscious of human beings though he was, and one of the last to speak of himself in terms of commendation—even he could not justly deny to us the privilege of thus “glorifying God in him.” The very tendency to self-depreciation which would have made it all but impossible for him to form a just estimate of himself, is one of the strongest reasons why we should attempt it; for the hu-

mility which *clothed* him was itself a robe of divine production.

Dr. John Pye Smith was born at Sheffield in the year 1774; and was the son of Mr. John Smith, a bookseller. Indications of piety, of great mental activity, and of an ardent thirst for learning, early distinguished him. Parental and family influences favoured the development of these qualities. In accordance with his desire for the Christian ministry, his education was early turned into a specific direction; and, at a suitable age, he became a student at Rotherham College, under the celebrated Dr. Edward Williams. When his own academical course was finished, his scholarship was so distinguished that he was at once engaged to assist in conducting the Classical studies of the College. Soon after, he was invited by Coward's Trustees to the Classical Tutorship of Wymondley College. And now appeared one of the qualities which characterised him through life—a readiness to sacrifice every temporal consideration to a sense of duty. He considered—whether he was right or wrong—that the mode of admission, at that time, to the advantages of the Institution, was not favourable to its ministerial efficiency; and, failing to obtain the change he desired, he unhesitatingly abandoned the tempting prospect. His exemplary discharge of his official duties at Rotherham College, and the marked excellence of his character, led to his being invited, at the early age of twenty-five, to become Classical and Resident Tutor of Homerton College.

In January, 1801, he entered on the duties of the office. Shortly after, he was chosen to the Theological chair, which he filled with untiring devotedness and the highest efficiency for the long space of nearly fifty years.

In 1803, he opened the College-hall for religious services on the Lord's-day. A little band of worshippers soon united in Christian fellowship, and invited him to become their Pastor. He was ordained in 1804; and in 1811 the attendance was so much increased that larger accommodation became necessary. The use of this Chapel—which had then been recently relinquished by the parties assembling in it, for a new one—was obtained. And thus a place in which Dr. Price, Dr. Priestley, Mr. Belsham, and Mr. Aspland had successively ministered, began to resound again with the doctrines of the proper divinity, and the atoning sacrifice, of our Lord and Saviour Jesus Christ. At the close of the year 1849, Dr. Smith returned into the hand of this church the office of pastoral oversight which, at their request, he had assumed nearly forty-six years before. The apostolic letter which he then addressed to you and to your present beloved pastor, the Rev. John Davies, and the affectionate character of your response, justify me in appealing to you in the words of the apostle: “He was gentle among you, even as a nurse cherisheth her children. . . . Ye are witnesses, and God also, how holily, and justly, and unblameably he behaved himself among you that believe. . . .

how he exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God who hath called you unto his kingdom and glory.”

But it was not as a preacher and pastor that Dr. Smith was chiefly known. And in proceeding to speak, first, and generally, of his mind and life, let me disclaim all intention of mere praise. He needs only the simple record of what he was. He had a character—a marked mental and moral physiognomy, which only requires to be faithfully sketched. Would that the portraiture had fallen to abler hands !

Those who could best appreciate him will, I think, join with me in the opinion that his mind was not distinguished by any splendid or showy attributes. The daring in imagination, the metaphysical in reasoning, and the inventive in theory, were unknown to him. But if his mental qualities were not marked by breadth and brilliance, they were characterised by strength and intensity. He united quickness of apprehension with great power of application, and patient inquiry. Remarkable retentiveness of memory, and the orderly distribution of his knowledge, placed the results of his immense reading at his ready disposal. His mind was a well-arranged library, in which he could easily lay his hand on whatever he wanted. And to these qualities he added—what is rarely found in so eminent a degree in this connexion—true originality. Not that which aims at the striking,

or produces the singular; but that which denotes mental independence. Whatever he produced, brought with it, both in form and in style, the stamp of his own mind.

But more particularly; his course was marked by unintermitting mental activity. The range of reading and study which he sketched for himself and his pupils on his first coming to Homerton, showed a determination to circumnavigate, if possible, the entire globe of knowledge. Departments of science which were then only just beginning to attract attention, were already familiar to him. The German, French, and other modern languages, unlocked their stores of literature to him, at a time when the first of these especially was, in this country, almost an "unknown tongue." Every new book of importance, however costly, was eagerly obtained, and laid under contribution in the cause of truth. And even when his growing infirmities compelled him to retire from official life, this thirst for knowledge remained unappeased. When he retired to Guildford, he entertained the hope of entering on an extensive course of reading in the ancient and modern languages.

Nor was this intellectual activity a life of mere abstraction, or of mental luxury. Dr. Smith valued knowledge for its useful applications. It has been said that "to write is to act." Each of his books was an act; and an act designed to meet a want. Whether he architecturally built up the "Scripture Testimony to the Messiah," like the ancient Taber-

nacle of Witness, or rebuked the flippant attacks of Infidelity ; whether he asserted the Sacrifice and Priesthood of Christ, exhibited the rules for the Interpretation of Prophecy, expounded the Principles of the Reformation, or enforced the claims of Evangelical Nonconformity, his aim was usefulness of the highest order. His great work, the "Scripture Testimony," is universally acknowledged to be one of the greatest modern achievements of sanctified learning. I have long thought of him in this connexion, as the Lardner of Doctrinal Theology. The correspondence, indeed, is traceable chiefly in the inductive method which each has pursued, and in the extremely cautious and candid spirit in which their respective inquiries are conducted. The preponderance of learning and reasoning is decidedly in favour of Dr. Smith.

His mind was pre-eminently practical. He embodied his principles in action. He was an earnest friend of civil and religious liberty. The abolition of the Slave Trade and of Slavery, Parliamentary Reform, Catholic Emancipation, Free Trade, and Constitutional Government, all found in him an enthusiastic advocate. He was an early and zealous member of the Total Abstinence Society. Literary societies and Mechanics' Institutions received his cordial support ; and the cause of universal Peace was dear to his heart. In a recent and able Notice of him I read, "As mere specimens of his habitual self-denial for the public good, we may mention that a gentleman calling upon him after he had retired from the ministry and

was in his 75th year, found him going out one dark and wet evening to lecture at a place in Bethnal Green: and in the year when the Peace Congress was held at Paris, no persuasions of his family could induce him to stay at home, but he endured the long and fatiguing journey to cheer on the friends of that sacred cause." And to all this activity he was evidently constrained by the strength of Christian principle.

All who knew Dr. Smith must have been struck with his deep conscientiousness in every thing relating to truth and duty. Truth, every particle of truth, was more precious in his eyes than the dust of diamonds. It made him scrupulous in the selection of his epithets, nice in his distinctions, minute and patient in his inquiries, earnest in his inculcation on his pupils of the importance of exact knowledge, unsparing in his efforts to obtain the latest information on every branch of science, and ready to learn even from an enemy. Who ever suspected his gentle nature of entering the field of controversy, except from loyalty to truth? And, having triumphed, he ascribed his success to no skill or prowess of his, but to the awful and invincible power of Truth. And duty, all duty, was, in his eyes, clothed with sanctity. The call of duty was for him a voice from the skies; and he obeyed it with equal cheerfulness, whether it called him to the sick chamber, the humble prayer-meeting, the bustling platform, the ameliorative or patriotic society, or to the scientific assembly. Eternal rectitude, in all its human applications, he held

to be the most sacred thing in the universe. Hence, partial legislation, political corruption, oppression, fraud, injustice, disingenuousness, these were things which made even his meek and quiet spirit flame with righteous indignation! What distinctions might not such a man have attained could he have bowed his conscience to the Church Establishment of this country! But if his sense of duty made such conformity impossible, his love of duty rendered him quite insensible to any consequent loss. With him, the love of right was a passion.

Such unbending fidelity is not often seen in conjunction with marked kindness. But benevolence was one of Dr. Smith's characteristics. Politeness has been defined "benevolence in little things." In social life, Dr. Smith was courtesy embodied. His natural activity made him independent of giving trouble; and his kindness rendered him scrupulous of occasioning it. Highly susceptible of social pleasures, he was prompt to do all in his power to serve, and honour, and gratify those around him. Suffering of every kind awakened his sympathy; and there was no practicable sacrifice, consistent with his higher obligations, which he was not prepared to make to lighten the burdens of others. His hand was open as the day. No man more slow than he to suspect ill of another; no one more ready to put a charitable interpretation on doubtful conduct; an amiableness, it must be admitted, which laid him open occasionally to imposition. In controversy, he united the fidelity of a Luther with the gentleness

of a Melancthon. Having unavoidably inflicted a wound, no one more ready than he to pour in the oil and the wine. I can hardly conceive that he ever lost a friend. And why did he take so energetic a part in the march of social reformation and general improvement—often tearing himself away from darling occupations in order to render his aid—but because he believed that he saw, in the distance, the goal towards which struggling humanity required to be conducted?

But that which formed the master-key of Dr. Smith's character was his living piety. Piety did not merely adhere to him; it pervaded and surrounded him. It was not a thing of times and places; it was the element in which he lived; and few persons could be long with him without feeling that they were breathing it. This it was which gave to his studies and movements the sanctity of devotion. "God's universe (as he beautifully said in his address at the laying the foundation-stone of New College) rises up around us—the unfathomable past, the immeasurable present, the awful future, all wrapped in the infinity of His presence." To his devout spirit, the earth was a temple; and he bowed in adoration before the present God. His scientific investigations partook of the nature of worship. I speak on testimony on which I can rely, when I say, that his ministrations in this sanctuary never attained a greater elevation than when he was expatiating on the glorious attributes of the Divine Nature. The subject was con-

genial; and seemed to raise him to a mount of transfiguration from which he was loth to descend. Such was his filial confidence in God, that he was a stranger to all anxiety about earthly things and forebodings of the future. In an emphatic sense, he “walked with God;” and every part of his renewed nature was set free for the exercise, and strengthened by it. It consecrated all his learning. It kept him loyal to evangelical truth amidst many temptations to stray. It led him to insist on heavenly-mindedness as a prime qualification of a Christian minister. It invested his example with the power of a charm. It expressed itself in hourly ejaculations to God. Not only were his public intercessions rich, varied, and fervent; not only were his domestic prayers, especially (as I am informed) on the morning of the Lord’s Day, marked by peculiar pathos and closeness of communion with God: his habit of private devotion overflowed into his ordinary conduct. In this manner, he might be heard, unknown to himself, sometimes calling down blessings on his beloved friends, severally and by name; and, at others, pouring out his soul in direct adoration of the Triune God. He moved from duty to duty in the spirit of prayer. This was the golden chain by which he linked his various acts together; and the whole to the throne of God. And this devotional spirit it was which gave to his character unusual symmetry and completeness; reminding us of the Divine Model which he copied; and shedding a halo and a beauty on his earthly course.

But the time arrived when such excellence must be translated. He had finished his course, and had kept the faith. He had regarded his life and powers as a sacred trust. With conscientious fidelity he had aimed to discharge it. At length, he had turned from the past to the more fixed anticipation of the future. And in the contemplation of that future he seems to have risen superior even to the mention of death. Many of you will remember his wasted but almost ethereal appearance on Wednesday, January 8th, the day on which he received the "Testimonial" of our veneration and affection. He had come to London the week before. During that visit he was expressing to some members of his family the extreme difficulty he felt in replying to his numerous correspondents. And to show that he could scarcely guide the pen without the help of his left hand, he traced some marks on a paper lying near. On subsequent examination these marks proved to be portions of 1 John iii. 2—"To be like him; to see him as he is."

On Sunday, the 5th, he had joined here in the communion of the Lord's Supper with the attached people of his former charge. After the service, on returning to the vestry, he addressed the Rev. Mr. Davies and the deacons, and said, "My dear brethren, this is the last public service I shall enjoy on earth. Though I have not been able to attend the public celebration of the Lord's Supper since I met you in this place, I have observed it in

my own house every Lord's day." Turning to the senior deacon, and taking his hand affectionately, he said, "I bless God for your long and valued friendship." "And (to the next in order) for yours, my dear friend." Then addressing Mr. Davies, he said, "I congratulate you, my dear sir, on your encouragements, and on the great success given to your ministry. I doubt not that you will still prosper; and that here the cause of the Redeemer will still flourish."

During that short visit, he spoke to some affectionate relatives on the design he had at one time formed of renewing his acquaintance with the Greek poets. But adverting to his perusal of the *Persæ* of *Æschylus*, and the picture of the woes produced by the invasion of *Xerxes*, he added, "How soon was I fatigued with the comparatively feeble and puerile narrative, and eagerly turned to the Hebrew Scriptures; comparing with the Greek poet the majestic descriptions of *Jeremiah* in his *Lamentations*. So unspeakably pathetic, powerful, and satisfying is the Inspired word."

He deeply felt the kindness of his friends relative to the presentation of the Testimonial, and the prospect of it almost overpowered him. After the scene was over, however, although his deafness had prevented him from hearing anything, he made no inquiry respecting what had been said, nor any specific reference to the meeting; except to express the pleasure of having recognised the countenances of so many old friends. Before going to rest, he

pointed out the 1st chap. of the 2nd epis. to Timothy for reading : and, in the course of the prayer which he then offered, he thanked God, with marked emphasis, for “the signal mercies, the unmerited favours of that day ;” entreated “preparation for another and a more momentous day ;” and, after praying for his beloved children by name, added, “Though we part now it is not for ever, nor can we ever part from Thee.”

On that day month he departed. No special disease invaded his frame. But, on returning to Guildford, the powers of life rapidly declined. “Thanks for your encouragement, (he said, when a hope was expressed that he might yet revive,) if so, well ; if God order otherwise, I shall bless him in either, in every case.” During the last six days, the only method of communication left to his sorrowing family was by writing, and offering to his eye, a few words of Scripture, for which he expressed hearty thanks.

Looking intensely with his mild eyes in the faces of all who surrounded his dying bed, he made a last effort to bless them. “The Lord bless you all (said he), and He undoubtedly will.” To a medical friend, he articulated with great difficulty, “Farewell ; I am greatly obliged ; the eternal God be thy Refuge !” And, turning to his son, “The Lord be your portion for ever !” And thus, (though he still lingered a short time) like his Divine Master, he may be said to have ascended in the act of blessing.

What a rush of reflections and emotions seeks

utterance at the contemplation of a scene such as this! Let us be careful to indulge only in such as are suitable to the occasion. There are those present, indeed, who are entitled to the deep sympathy of this assembly. "Jesus wept." And there is a sense, Christian mourners, in which even now he mingles his tears with yours. Let his sympathy assuage your sorrow, and his Gospel blend it with hope. Your husband, your father, is "not dead, but sleepeth." And the day will come when your Lord will say, "I go that I may awake him out of sleep. Believest thou this?" Then your union is only for a time suspended.

But even in this hour of your sorrow you will join with us in admitting that one of our first sentiments should be, that of gratitude to the God of all grace, that we have had such a man as the venerable departed amongst us. In the phraseology of the day, I may affirm, that Dr. Smith *had a mission, and fulfilled it*. And is that nothing? He was a man of the age; and faithfully did he serve it. In many respects, he was in advance of the age; and served it by pioneering its way, and beckoning it onwards. At various points, he touched every great question of the century, so that his history, fully written, would be the history of the age. His life was spent pre-eminently in unfolding his ideal of Truth and Duty, and in carrying out their universal application, with the true earnestness of Christian devotion. And, by God's grace, he "kept the faith," and discharged his mission.

Both the text and the event, call on us to thank God that, having had so good and great a man amongst us, he was enabled to *finish his course while yet keeping the faith*. Even Paul dreaded the possibility of a lapse. He watched, and struggled, and “kept under his body, lest, after having preached to others, he himself should be a castaway.” Not till he could speak of the conflict as past, would he indulge the confidence proper to victory. But death brings triumph to Christian excellence; conducts the faithful servant to his reward; enables us to say with exultation, “The faith has been kept, the goal is won, all is safe for eternity.” And the excellence saved *from* the dangers of earth, is saved *for* the nobler uses of heaven. It is not merely no longer endangered, it is immeasurably advanced. He who was here a star liable to obscurity, is there a sun destined to shine forth unclouded and for ever. Think you that the sainted spirit just departed is lost to the universe because absent from us; that all his hard-earned treasures of wisdom, and holiness, and facilities for usefulness, were gained only to be thrown away; that all his fine faculties were trained, and his soul *finished*, only to be cast aside at the moment of completeness? on the contrary, we believe that he has ascended to occupy a nobler sphere of service and of honour. All the excellence lost by the church below, is gained by the church above. Heaven is the richer for it. Henceforth, he belongs to a higher society, and moves in a superior order of spiritual agency.

Nor is he lost even *to us*. They cannot be said to die who still minister to our intellectual and spiritual life. Their power indirectly to influence and to bless, is often augmented by removal, rather than decreased. They speak to us from a higher sphere, and surrounded by a heavenly halo of tenderness and sanctity. Relatives of the venerable departed ! henceforth his presence, though invisible, will be ever with you. In his prayers, his example, his counsels, his distinguished Christian standing, he has bequeathed to you a rich inheritance. His honoured name is your patent of nobility. Live so as to enjoy the distinction. Aim to inherit it all ; and, if possible, add to it. And you who long enjoyed his public ministry—whose minds he sowed with heavenly truth—what a treasure of hallowed associations do you possess ! Often will his tones come back on your ear, and his teachings recur to your memory ; and shall they not be all the more impressive that, “being dead, he yet speaketh ?” And you who once enjoyed his theological training, and who may be supposed to be familiar with his works, will not his sentiments abide with you, and his example tell on you, and his counsels be of greater authority with you than ever ? And, for all of us, is not his memory embalmed, are not his virtues canonized for ever ? Yes, not a seed of goodness is lost. The work survives the workman. Things even which fail of man’s particular aims, subserve God’s general plan. Nothing excellent perishes. A line, drawn by an unseen Hand, cir-

cumscribes, and saves, and employs, and promotes, the whole.

Finally; both the text and the occasion remind us how deep should be our sense of responsibility when we think of *the succession in which we stand*, and of the trust devolved on us by those who have gone before. What have we that we have not received? Of all that we enjoy even in our social capacity—laws, books, institutions, inventions, comforts—how little have we contributed ourselves! We inherit it from the past. And on us it devolves to transmit the rich inheritance unimpaired to the future. But how vast the debt of obligation we owe to the followers of Christ who have gone before us! In what a series do we stand—a succession of prophets and apostles, of martyrs and confessors, of devoted and righteous men, “of whom the world was not worthy!” How steadily their number goes on increasing, and our responsibility with it! On us it devolves to take up their work—to enter on their unfinished labours—to prosecute their uncompleted plans for the good of the age, and for the honour of Christ. “They served their generation according to the will of God, and fell on sleep.” Are we, who are reaping the advantage of their fidelity and zeal, copying their example in our endeavours for the good of others? Have we that primary qualification for usefulness, which Christian piety alone can impart? Then, let us “fight a good fight, and keep the faith.” God our Redeemer is a witness of our course, and commands us to advance. Holding out to our view

the prize of our high calling, his voice from heaven proclaims, "Be thou faithful unto death, and I will give thee a crown of life." Blessed Jesus, these are the hopes thy Gospel inspires. Let these precious motives and consolations be ours in life and in death, that we too may have crowns to cast before thy feet. Amen.

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S E R M O N I.

DELIVERED BY

THE REV. D. KATTERNS,

On Sunday Morning, September 18th, 1853.

MY DEAR FRIENDS,

You will readily believe that I rise to address you this morning under the influence of no ordinary excitement of mind, and that it is with difficulty I can believe myself competent to the service that I am called upon to perform. For although there are few ministers, however advanced in years, who have listened to our departed and venerated friend so frequently; and perhaps none who can have contemplated his character and labours under circumstances so favourable for an impartial estimate, yet it will be difficult for me to avoid entering upon topics that might, if indulged in, prove fatal to our common equanimity. As for you, my friends, the leader has been taken away who has guided and instructed you for more than 40 years in the wilderness, and that removal not only affects you with grief but has visibly affected all your neighbours in a manner that has demonstrated the moral value of a standing ministry, which from length of time and unblemished fidelity, has connected the pastor so closely with the people, that his decease is felt by them as a domestic loss, and is looked upon by the whole vicinity as the fall of a common friend and benefactor. As for me, having walked before you now for more than nine years, leaning upon him for counsel and lending him in turn the

assistance of my own humble capabilities, how can I but feel the solitude to which I am reduced on being called upon to bury my venerable companion, as it were, by the way-side, and to witness your unfeigned sorrow just at the moment when there comes upon me the full pressure of an undivided responsibility. But my brethren, we must not forget that though the pastor and his fellow labourer were bound by very near ties, yet we have amongst us here one who was connected with him by a nearer tie still, and for whom we must pray that she may have strength to support her situation. There are also others to whom he was a beloved and affectionate parent, who are now far from their native land and who have yet to learn that they have no longer an earthly father. Yet for these and all of us the word of God supplies adequate consolation. It directs us to the husband of the widow, to the father of the fatherless, to the friend that sticketh closer than a brother,—to the Great Shepherd and bishop of our souls.

I say these things at the outset, while they may be said with something like calmness, because I would spare your sensibilities. There is no need to elicit outward manifestations of grief by affecting language; nay, it would be cruel when its reality and depth is everywhere so apparent that the difficulty would rather be to restrain it within the limits of moderation.

You will find the subject to which your attention will be invited for a short time in the 5th chapter of the book of Job, and at the 26th verse :

“Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in its season.”

The life of man morally and spiritually considered, must not be measured by length of days, but rather by the degrees of progress which have been attained within the scope of existence. Many have lived long and accomplished but little, others have been called early to their reward and yet have not only been sufficiently matured for death, but in the meantime have been of no inconsiderable usefulness upon earth. Where we view both

of these combined in one instance, when we survey a long career filled up from first to last with unceasing labour, crowned with signal and glowing success, there the imagery of our text is completely realized, and even the sadness of funereal solemnities should be soothed by the resemblance which calls upon us to see death as a reaper—the Christian as a ripe sheaf, and his removal as the harvest. “Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in its season.” Such is so prominently the aspect of the case which gives their complexion to the services of this day, that while many other portions of scripture might be regarded as being generally appropriate, there seem to be no others of such special adaptation; for we are not now called upon merely to contrast the mortality of the body with the immortality of the soul, nor are we merely required to contemplate the removal of a faithful minister of Christ from the scene of his earthly labours; but we can contemplate a long life devoted to God, identified with the Church from earliest youth, and unsullied by a single cloud. A life protracted rather beyond the limit assigned by the Psalmist and unmarked by decay in the faculties of the mind, and almost so in the powers of the body—a life of singular activity and usefulness, blest at home by no common prosperity yet as influential in public services as if it had been unfettered by any private engagements.

Rich in all the graces of disposition, with a gentleness of demeanour that never provoked enmity, even in the heat of controversy, nor brought down a righteous censure by the least deviation from moral conduct. What more need be added, except the proof, that although faithful and eminent from the commencement of his career, that career has been one of manifest advancement. Always a preacher of the Gospel, yet more richly evangelical as he proceeded. When under the pressure of affliction, then exercising an experimental and edifying confidence that every dispensation of Providence was sanctified to him for good, while of late, as all must have noticed, almost every thought and expression has borne the stamp of a spirituality which, whilst it profited us, yet justly awakened a

trembling suspicion that our venerable friend felt he was approaching the hour when he should be called home. That suspicion has, alas! been verified, yet such, my brethren, are the true circumstances of our lot, that it should assuage the grief even of those who loved him most to remember that he has been permitted to cover nearly half a century with his labours, and has at last received the fulfilment of the promise contained in the text, "thou shalt come to thy grave in a full age like as a shock of corn cometh in in its season." But if this passage be so applicable with respect to the deceased, it cannot but be eminently consoling and profitable to you, so long the people of his charge.

Christian Churches are required to follow the faith and the conversation of those who have been rulers over them and have spoken unto them the word of the Lord. In what respect can the example prove so effective as when a whole life is seen, not sprinkled here and there with scattered excellency, but in the complete development of a full age and ultimate maturity. The graces of the spirit are indeed separately admirable and may be enforced in detail, but a perfect man in Christ Jesus fulfilling his course in the sight of his people and finally closing it, not immaturely, amidst their undissembled lamentations, presents all those graces bound up as it were in one sheaf, a model embracing all that belongs to the Christian character, and an exhibition of each particular grace, like life proceeding to its maturity, like the fruits to their ripening, like the corn to the harvest home, full of faith, charity, and gentleness. But remember that there may be a beauty here and there even in a deformed body, therefore it is still better to emulate the example of him who possessed the whole, above all look to this, that in whatever degree you possess these graces of the spirit, you grow like him from day to day in knowledge and in usefulness, so will you meet with a corresponding end, and whether your life be long or short, death will find you also ready. We shall only detain your attention for a few moments by a brief consideration of this interesting topic.

In the first place, the emblem under which it is conveyed, suggests to us the care and affection with which the Great Head of the Church regards the progress and the end of His servants.

How precious in the eyes of all men are the fruits of the earth—how eminently so in the eyes of the husbandman who cultivates them, and who has special interests at stake upon the issue of his labour. His wealth, his wisdom, his industry, his reputation, are all to be manifested at last, when the treasures of the harvest shall overflow his fields or his garden. Thus, in the field of the world the Great Husbandman has sown the seed of Heaven—thus he watches over his precious plants—thus he distinguishes them from all the thorns and briars that are found in the neighbouring soil—thus he identifies his own glory and honour with their growth and fruitfulness. Precious, therefore, in the sight of the Lord, are the persons of his servants, for they are as the wheat to the tares, precious are their lives, yea, and precious also are their deaths, the very reaping hook, which seems to cut them down so unsparingly, is, after all, but the last crowning proof of his estimation. These representations are, indeed, true of every believer, whatever may be his position in the church, but it is precisely for that reason that we present them to your notice upon this occasion, rather than subjects that belong exclusively to the office of the Christian minister. This argument for growing in grace, having respect to the harvest that is to come, is applicable to us all. Not only are they that preach precious in the sight of God, because their labours are profitable to man, and redound to His glory, but Christians of every name and condition, because they all belong to the great stock of God's tillage and will all form part of that glorious ingathering that shall take place, amidst the shoutings of the reapers, when the wheat shall be gathered into the garners, but the chaff and the thorns, and the briars, shall be collected, only to be cast into the fire.

Secondly, The comparison of our text implies, that progress belongs to the very nature of religion, and therefore is its inviolable and indispensable law.

The Religion of God begins in a small and comparatively insignificant seed, planted and lodged in the heart by Divine grace, which germinates, strikes root, then appears gradually to view, and strengthens by degrees, until it is crowned by fruitfulness. The same notion of progressiveness runs through many other similitudes adopted in Scripture, which it is not necessary to enumerate. Religion does not spring to perfection in a moment out of the depths of natural corruption, nor is regeneration, although it be a radical change of the heart and life, the conclusion, but only the beginning of its career. Knowledge, faith, holiness, and love, all capable of indefinite increase, afterwards all take their rise from that great change, and thence go on to perfection. Through forgetfulness of this truth, how often do we see the first-born emotions of the young convert grow languishing, and the very leaf wither, and nothing be seen for a long period but the sickly blade of a fruitless and unprofitable profession. Learn, then, the indispensable law of your spiritual life, grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. You have seen this law exemplified in one who was long since planted, and who has long flourished in these courts of the Lord. One set before you for an example, as well as set over you in office, whom some of you have followed from youth to age, and now have beheld gathered in, ripe for glory, under circumstances that shew a complete fulfilment of our text. And oh! remember that a promise has been happily realised in his experience, and a promise that equally belongs to you, and you may rest assured that by a present continuance in well-doing, by following their faith, who now inherit the promises by pressing toward the mark, forgetting the things that are behind, and reaching forth to those that are before, by proceeding from strength to strength, and from grace to grace, by diligence and watchfulness, by prayerfulness and zeal, your spiritual life will be such, that whensoever death may cut you down, the same promise will be fulfilled in each of you. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in its season."

Thirdly. There is a state of grace attainable on earth which may be fitly described as a state of mature age, and it becomes us all, on the present occasion, to consider wherein that maturity consists. It does not consist merely in preparation for death and eternity, because every man is safe if he believes in the Lord Jesus Christ; though but the convert of yesterday, yet, justified by faith, he may have peace and a good hope of eternal life. Thus even the dying thief, in the self same hour that he turned to the Redeemer, heard the delightful announcement, "To-day shalt thou be with me in paradise." This is indeed the great essential in religion, and oh, that every one that hears me now may, on the day of his death, be found a believer in Christ! But yet this is not all that is meant by maturity in grace. These terms describe a degree of advancement in religion beyond which nothing is to be expected on earth but continued usefulness. The mature Christian, then, is one whose mind is fully enlightened by the knowledge of Divine Truth; who is firmly settled and grounded in his principles—beyond the influence of all false teaching—who has stood the test and trial of temptation, and whose love and zeal are neither blind nor inconsistent (if the less brilliant, probably the more judicious) and who, with a deeper sense than ever of the corruption of his own heart, is bowed down before God in profound humility—whose conscience is more than ever tender in relation to actual sin, yet no longer unscrupulous and indifferent—and whose life and conversation are richly adorned with those fruits of righteousness which are by Christ Jesus unto the praise and glory of God.

It is possible, moreover, to become free, even on earth, from all the leaven of hypocrisy. We may not attain to actual perfection, but we may reach the perfection of sincerity. We may appeal to the Great Searcher of hearts, in language that you heard not long ago, "Lord, thou knowest all things; thou knowest that I love thee." Not completely sanctified from actual sin, but yet sanctified in our internal desires and affections; willing to part with such as are sinful, and requiring only that sin should be detected to be instantly cast out. This, my

brethren, is a state which may be and ought to be attained ; there the power of religion is fully developed, and in such a state death has no terrors. Such Christians have, in some instances, even longed for their discharge ; and, as the ear of corn when fully ripened, loosens from its sheath of its own accord and seems to implore the sickle that is to cut it down, so that soul hastens and looks forward for the coming of the Son of God, and receives the last summons with a grateful acquiescence—“ Even so, come Lord Jesus.” And what then ? Can we witness their removal with unmitigated grief ? No. Though there should be no sign of rapture, like that of good old Simeon, yet the testimony of the life and character are better than all dying assurances.

We remark, therefore—

Fourthly. That it should reconcile us to such losses, to reflect that the state of maturity necessitates the reaping.

It is so in nature ; the corn must be reaped in season. How long an established Christian may be continued upon earth for usefulness, is for God alone to determine ; he must remain until his work is done ; but this we know, that he cannot remain always. Nature itself forbids it. Old age, indeed, is oftentimes in the Scripture promised as a blessing, and it is true glory to a man whose course of life has been chosen in the way of righteousness ; but then, if it continues long, as it advances so the powers of the body grow feebler and feebler, and sink more and more daily ; the mental faculties become more and more obscured and perhaps dissipated ; the blossom gradually fades and vanishes from the stem ; until death itself becomes at last a merciful relief. The promise of the Divine Word, therefore, in so far as it relates to full age as a benefit, relates specifically to its attainment and not to its continuance. Happy is he who reaches the limit, and is then mercifully spared from lingering decay. It is not said, “ thou shalt be delivered from the grave ;” but that thou shalt come to it in season, like a shock of corn. In truth, it can never be out of season when God commands and the soul is ready. Yet on earth and in the prime of manhood we may

speak of death as untimely, in our apprehension, but we cannot speak thus when the limit assigned by Scripture has been attained. Would that our beloved friend had continued longer; yet we must not forget that the promise of our text has been in every sense fulfilled. It remains for you, my brethren, to bless God for his long continued and honourable services. God gave what he has now taken away—taken away not in haste, nor before the time. His word taught you to hope that you might have the benefit of his labours till the three score years and ten had expired, and that hope has been fulfilled. Now, following in his footsteps and imitating his faith, love, and charity, expect the sickle for yourselves. And oh! may it find you, like him, mature in the way of righteousness, waiting to be presented faultless before God with exceeding joy. Nay more, we may remark that in a spiritual sense every Christian may look for the accomplishment of this promise upon certain conditions—provided, for example, that he continue in the faith grounded and settled, and is not moved away from the hope of his calling, and provided that he gives all diligence to make his calling and election sure. The promises of God all have their counterpart and imply duties to be performed that must go before, although they are not the meritorious causes of their accomplishment. That is precisely the case with the promise of our text; it belongs to you, my brethren—it belongs to me—and, in a spiritual sense, we may expect its fulfilment. I do not mean that all Christians will live to old age, but that they shall all be ripe for death when they die. There is nothing untimely or unseasonable in the dispensations of God. We may be called hence at an early period of life, and yet be quite ready to go. The servant who is summoned from his work at noon-day, not in anger, but to receive his full recompense, will not complain of a too early discharge. It is the slothful servant who presumes upon his time, to be idle, that has reason to tremble at the call. But the watchful, the prayerful, the active Christian is not taken by surprise, and he looks up from his labours only to hear his Lord say, “ Well done—well done, good and faithful servant, enter

thou into the joy of thy Lord." This, my brethren, is the true secret of dying well. Old men, you ought to be matured in grace by your nearness to eternity. Young men, aim to be always ready. Then, old or young, yours will be the full age, and you will be gathered like a shock of corn in its season.

And now, it only remains that I should give you some account of the character and nature of our departed and venerable friend.

The Reverend Francis Augustus Cox was born at Leighton Buzzard on the 7th of March 1782.⁵⁷ His name must be added to the list of those in whom early piety was the precursor of eminent usefulness, and also to the list of those whose earliest religious impressions were due to the reading of that unique and marvellous production of human sanctified genius, "The Pilgrim's Progress." His first Sermon was delivered in his native place, at the early age of fifteen years, and it was such as at once to decide his dedication to the ministry. His preparatory studies were prosecuted first at Bristol College, and subsequently at the University of Glasgow, where he honourably distinguished himself, and in due time took the degree of Master of Arts. While as a Divine, his ministry and writings sufficiently declare the extent of his theological learning, the yet further diploma, which he received in later life from that University, was a no less ample testimonial of his reputation as a scholar of the highest attainments. Thus furnished, he entered the service of the Church of Christ, not many years from the beginning of the present century. His first pastoral charge was at Clifsdon, in Northamptonshire, where Robert Hall, Andrew Fuller, and the venerable Sutcliffe, united in the services of his ordination. Not long after his settlement at Clifsdon, in the year 1804, and on the 11th of November, he visited Hackney for the first time, merely as a visitor, and preached in the Meeting House at Shore Place, from these words: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Mr. Rance, in his diary, remarking upon this discourse, says, "Mr. Cox is a young man of great abilities and great eloquence." It

was not to be expected that such a preacher would be allowed to continue long in the obscurity of a village. Upon the recommendation of Robert Hall, he became the successor of that eminent minister of Christ at Cambridge, a position for which, according to human judgment, he seemed to be particularly qualified. But the over-ruling Providence of God was reserving him for another sphere. Forty-two years ago he came first amongst you, and you have often heard from his own lips that he came without any intention of settling in Hackney, indeed, with the express proviso that he should not be expected or invited to undertake the pastoral charge. But that which he designed only as a temporary visit the Great Head of the Church converted into a permanent residence.

The congregation at that time was comparatively small, though so far as I can ascertain, the church, in the spiritual sense, was in a very satisfactory condition. The Meeting House, in Shore Place, soon became too straight, and the result was the erection of this commodious place of worship, which, though twice enlarged during his ministry, has always been filled with attentive and affectionate hearers. You yourselves know how holily, justly, and unblameably he has behaved himself among you, with what judiciousness he has presided over your affairs—with what sound and scriptural instruction he has ministered to you—not shunning to declare the whole counsel ^{of God}—yielding and conciliating everywhere, except where the interests of truth and righteousness called for firmness and decision, but there immoveable and faithful—abundant in labours, and not less abundant in tokens of the divine blessing, he found you few in number, and he has left you a multitude—and though but a few—a very few survive who welcomed his coming; yet, in the meantime, many have been admitted to the church to supply the places of those who are gone, and thousands have been found, like Israel of old, to do honour to his death. As a minister of the gospel, our venerated friend was truly an eloquent man, and mighty in the spirit; zealous, affectionate, and impressive in his appeals, he exhibited the attractions of divine love in a gentle and alluring

aspect. You never heard the wrath of God fulminating from his lips as though it were a congenial and delightful topic, but always touched with reluctance, and with an evident desire for the salvation of his hearers. True in his reasoning, pre-eminently solid and compact in the construction of his discourses—clear and concise in his explication of Scripture, and so careful in the terms he employed that he would often recal a word that would but imperfectly express his meaning for the purpose of substituting another more exactly conveying his idea, where more superficial orators would have overlooked the distinction and poured on the unbroken sentence without correction. Hence a slight correction here and there is the unfailing accompaniment of careful minds, when they trust themselves to extemporaneous reasoning, but yet the greater for that reason was the success of his appeals. One can scarcely recal a sermon that did not contain passages eloquently expressed, exquisitely conceived, and nobly constructed. Sometimes, sentence after sentence would follow without interruption, full of thought, and clothed in language that could not be surpassed if laboured with the longest study and guided by the nicest rules of art. Sometimes yielding to the impulse of the moment, he would interrupt a train of thought, and appeal to the hearts and the consciences of his hearers, in a manner which never failed to overcome many even here. If he had any favourite subjects, (and most preachers have some favourite subjects,) they were such as related to the character of God, to the benefits of true religion, to the extension of the kingdom of Christ, and to the joys of Immortality. When dealing with the divine attributes, a few sentences would be sufficient to shew that the subject was in philosophic hands. In recommending religion, he was not only energetic, but abundant in motives and illustrations; on subjects relating to the triumph of the gospel he never failed to kindle into eloquence, while in dilating on the happiness of the world to come he would lead us sometimes almost to the verge of it. Few persons not versed in the classic writings of Greece and Rome would readily believe how frequently in parts of discourses that were evidently unpre-

pared, he would either allude to or quote from their finest passages, proving that he had not only read them but appreciated their beauties and was prepared to lay them all under contribution in the service of his divine Master. From those qualifications resulted a ministry characterized by new and inexhaustible variety, the more acceptable the longer it was enduring, whilst to casual hearers the best educated were invariably the most profited. After all, however, the decisive proofs of excellence must be looked for in the spiritual results. Of your late honoured pastor, it may be said emphatically that the common people heard him gladly—there are no more sincere mourners this day than those members of the Church and congregation who move in the humbler walks of life. How has this house of prayer been always filled and sometimes thronged with the poor and ignorant, and how many of them have been enlightened in mind and conducted to true riches and righteousness by the labours of our departed friend. Many churches in this locality can boast of larger wealth, but none of greater numbers. This was not because your minister ever condescended to the colloquial or interspersed his discourses with pleasing anecdotes, or violated in any way the dignity of the pulpit—no, it was because he was evangelical, simple, clear, earnest and affectionate. All saw that he loved the truth as it is in Jesus, and that he loved their souls. All moreover could perfectly understand; not because the things spoken were common place, but because by a rare triumph of sanctified influence the great and admirable were conveyed through modes of thought and expression, not vulgarised but levelled to the meanest capacity. Hence the constant increase of this Church in the past; and the present state of this congregation testifies to the adaptation of his ministry to all classes of the people; for God usually employs a suitable instrument. I must also, at the risk of appearing tedious—though I am not afraid of appearing tedious to you when speaking of a subject so near and dear to your hearts, but I must call your attention to another feature in the ministry of our venerated friend. All his expositions of scripture were those

of a well furnished biblical mind. If he had preached before the members of the Universities, many might have dissented from the views which he took of particular texts, but all would have seen that his opinion was not the result of an imperfect or superficial knowledge. On looking back at the last nine years, during which I have so frequently listened to his instructions, I cannot recal a single instance, though my own ideas were sometimes controverted, in which there was not manifest a full acquaintance with all sides of the subject. Now, consider for a moment the extent of reading and the ample furniture of mind which this feature must indicate. You may hear every day critical opinions put forth on the faith of some popular commentator, in ignorance that such an opinion has been long ago, happily exploded, and nothing can be more distressing than to listen to the judgment passed on such points by one absolutely destitute of those qualities necessary to make a judge, but you will not always meet with a minister so full of extensive learning, and so well weighed in the balance of unbounded thought. Our friend has left a testimony of this fact in his discourses on the book of Daniel, delivered to crowded congregations and afterwards published, and in his work on Biblical Divinity which is by far the most attractive and useful that has yet appeared. I feel that this is neither the time nor the place for enlarging much upon our venerable friend's literary career, though this alone would be a fruitful subject and would demonstrate the wealth and fertility of his mind. The "Life of Melancthon," (the amiable coadjutor of Martin Luther at the time of the Reformation) whose learning and piety rendered this a highly congenial subject, was one of the earliest and best productions of his pen and one that must take a lasting place in every well furnished library. The "Female Characters of Scripture," deserves to be in the hands of every Englishwoman. But time forbids me to carry on this enumeration. When he first settled in Hackney, London, unlike every other great capital in Europe was destitute of a university, to its disgrace in the estimation of foreigners. In conjunction therefore with some

of the greatest men of his time, he laboured zealously to supply this defect, and he will have to be remembered in future ages as one of the founders of a University undisturbed by religious differences, and where all can meet together on terms of perfect equality. But he did not neglect institutions nearer home. At that very time the Baptist College of Stepney enjoyed not only his counsels but his instructions, and many of the ministers of our denomination now labouring in the cause of Christ venerate him as their amiable and accomplished tutor. In the religious world he was pre-eminently a public man—no public movement took place in the cause of Christ that did not elicit his co-operation, which he was always delighted to give. The Baptist Missionary Society, perhaps, lay nearest to his heart; but his was no denominational spirit—he belonged to the whole church of God, and while true and steadfast in the vindication of his own principles, he could not only say, “Grace be to all them that love our Lord Jesus Christ in sincerity,” but freely mingled with Christians of every name. A remarkable proof of this catholic spirit is found in the fact that in early life he was so bent on the evangelisation of France, whose language was as familiar to him as his own, that he actually offered to go there as a missionary under the auspices of brethren of another denomination. You will undoubtedly recognise the hand of Divine Providence that thwarted this intention; yet I believe he has frequently visited and preached in that country. At home he was in journeyings often and in labour abundant, and, perhaps, there are few of the Baptist ministers in this country to whom he was not known either by face or by name. Often and often he has started off at the request of his brethren to visit distant churches in the cause of the Redeemer—once even he crossed the Atlantic, with your consent, as one of a deputation to our American brethren, where his learning, eloquence, and amiability elicited the splendid offer of a settlement in New York; and whence after his return he received an invitation to the pastorage of one of the largest and oldest of the churches of that country, which he rejected from his love to you. This public spirit continued to the very last.

Amidst much grief and, as it has since proved, in greater bodily pain than most of us imagined, he made his last public appearance at a breakfast of the Sunday-school Union, and led the devotions of the meeting. Alas! it was little expected that he would appear at such meetings no more.

But, brethren, he has gone to another and better place, where the prayer, that was his last public act on earth, is exchanged for eternal praise. But the time goes too fast under my hands, I must therefore draw to a close. At home you find him a wise, kind, gentle, amiable ruler; never arbitrary, never deaf to opinions modestly expressed, ever ready to sacrifice his own views and wishes for the sake of peace. In social intercourse, a cheerful companion, yet never light; free and kind among the poor, without affecting condescension. But what is most desired in a minister, he was everywhere the man of God. Religion, religion, was stamped in every page of his writings, and in every act of his life. Religion, without ostentation, was always visible. His conversation was never interlarded unseasonably with serious phraseology, and yet it left the impression that the minister of Christ had spoken. He was a man of prayer, yet prayer with him was not a formal round of petitions, but the utterance of a mind thinking before God, and offering up its thoughts as the noblest sacrifice. Hence his public prayers were exceedingly diversified, and, perhaps, the oldest of you can hardly recal one instance of what may be termed a favourite train of expression. But most of all, the effects of true religion must be looked for in the mind; and here we return to the comparison of the text. You have seen, my brethren, something like the meekness and gentleness of Christ—you have seen an upright and irreproachable character—you have seen uniform consistency in doctrine and in practice—you have seen not only submission, but even cheerfulness in affliction, patience under suffering and humility, amidst general admiration; all this lengthened out to a full age, and now gathered like a shock of corn that cometh in in its season. The closing hours of so much earthly usefulness were not distinguished by triumph, but they were purified by

peace. For some months all must have noticed symptoms of decline in his bodily condition, though it was not known till afterwards, that an incurable malady must have already made fearful progress, and caused excruciating pain. These beginnings were soon followed by a total loss of action and the consequent attenuation of that noble tabernacle, in which the yet active spirit dwelt and laboured. However, I offer it only as my own individual impression, when I say that, in the first instance, our lamented friend entertained still a hope of life and usefulness; and it was only when all prospect of preaching the gospel was taken away, that he resigned himself to the will of his Heavenly Father. Hard, indeed, must have been the lesson, when he was not only debarred from the pulpit, but when all serious intellectual pleasures were forbidden. Yet he did acquiesce and learn to say, "The will of the Lord be done." I will not distract your minds by reviewing, in detail, all the painful steps; suffice it to say, that those consolations which he had preached when living, were found by him sufficient to sustain him in the dying hour. When one of our friends, Mr. Luntley, called upon him soon after he had entered his new abode, he was in much pain and depression. "I referred," says Mr. Luntley, "to the promise, 'Call upon me in the day of trouble and I will deliver thee.'" He said, "But what if we call and there is no answer? It is a Father's hand and there must be no murmur. When thou passest through the waters I will be with thee." A few days after, I gave him, through Mr. Luntley, a message from his old friend Mr. Medley, to remember the promise, from which he had derived much comfort, "The Eternal God is with thee, and underneath are the everlasting arms." He said, "My reliance is only on Christ, He is all and in all; Christ is able to save to the uttermost, to the very uttermost. A single touch of His can remove, or restore to health, but He knows best, and I trust in Him."

When I visited him for the first time after he had been compelled to confine himself to his bed, much conversation was precluded by distressing interruptions; his mind seemed at first to

be filled with a sublime idea of eternity, far transcending the limits of our narrow capacities. "Eternity!" said he, "eternity, what a sublime awful thought, to weak creatures like ourselves;" but presently, in reply to my question how he felt inwardly, he replied, "I know in whom I have believed, I can say *that* at least." A little while after he broke forth into this exclamation: "Oh! to have been the means of converting a single sinner, what an infinite mercy!" Thus it appears that the ruling desire of his life was still strong in death. Again, after a little interval, he said, "It is something to say, with right views and on proper principles, 'Oh, that I had wings like a dove, for then would I fly away and be at rest.'" To other friends who saw and conversed with him, as far as conversation was possible, he repeatedly gave expression to his dependence on Christ as all in all, and as precious to him in the day of trial. When I last saw him he was unable to speak much, and I confess that I felt so solemnly impressed with the sight of his prostration, that I fear it was little more than a silent meeting; but to my appeal to Mrs. Cox if there was any thing that he wished to say, he replied immediately, "Tell him that I hope the Lord will bless him and his work." No doubt his last thoughts were of you. From that time he continued to sink more and more, but those were the sentiments and desires that still prevailed, until at length he fell asleep in Jesus. And thus, my brethren, has your beloved and venerated Pastor taken that farewell which, not long ago, he almost anticipated in the prophetic language with which he closed his address when you assembled to congratulate him on his 70th birth-day. "Yet not an everlasting farewell. We shall walk together no more on earth, but oh! may we walk together in the world above. Pleasant has our intercourse been on earth; in Heaven it will be more than pleasant—it will be transporting and eternal." You that stood in near relative association with him, and are also his kindred in Jesus Christ, comfort yourselves and one another with these words, "These ties are not broken, only the fellowship is interrupted for a season. Hereafter the interval will seem to us but a moment, or the

twinkling of an eye, and we shall wonder that we ever thought any earthly separation worthy of a tear."

Christian brethren—you that compose this church over which our departed friend so long presided—listen to one last message which, though delivered to the Deacons only, was no doubt intended for you all. It was, I believe, in reference to the special prayer meeting held in his behalf, of which, when he heard, he said to Mr. Huxtable, his medical attendant, who was just leaving him to come to this place, "Give my love to them all, and tell them I hope they will meet me in Heaven."

You that have heard his preaching, without having been brought to the knowledge of the truth, remember that you have lost a friend who prayed daily for your souls; who prayed, watched, studied and preached for your salvation; now your account with him is sealed up till the day of wrath.

Young people, you have heard of one who was devoted to God in early life—in whom the Divine grace laid the foundation of future usefulness, and one who delighted to address you from year to year and from month to month, on the things that belong to your peace. How often has he said to you, "Remember now thy Creator in the days of thy youth." You will hear that voice no more! but still his example survives, and by him, being dead, yet speaketh.

Old men, doth not this dispensation of Providence shake you? A pillar is fallen in the church that was associated with the days of your youth. Are not you reminded that your redemption draweth nigh? While others may die who ought to be ready, you ought to be ready also. Are you old, yet without righteousness? Ah! miserable. But one more step remains, and where will it lead to? You have cause indeed to smite on your breast and say, "Woe unto us, for the day goeth down, and the shadows of the evening are stretched out." Go home and pray—though late, yet not *too* late—"God be merciful to me a sinner." O! may our disembodied spirits stand at last before the Lamb, when earth and time have passed away! Why should not every one of us receive the crown of life? You

have heard constantly from his lips of free salvation—he preached repentance towards God and faith in our Lord Jesus Christ to all sinners, from the beginning to the end of his career. “Whosoever will let him come. Ho! every one that thirsteth, come ye to the waters—and him that cometh, I will in no wise cast out. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for he will abundantly pardon him.”

S E R M O N I I .

DELIVERED BY

THE REV. WILLIAM BROCK,

On Sunday Evening, September 18th, 1853.

MY DEAR FRIENDS,

YOUR beloved and venerable pastor has been gathered to the tomb of his fathers. The indications of respect with which the announcement of his decease was received were gratifying indeed. The further indications of that respect evinced on the day of his interment were more gratifying still. The manner in which his removal has been noticed in the public journals of the metropolis has imparted much pleasure, and the manner in which the service on the occasion of his funeral has been noticed in our public religious journals, has imparted more pleasure still; especially with reference to the reminiscences given to us by one who knew him well, and who evidently appreciated him well. These reminiscences have been so received as to shew in what esteem our departed friend was held in other directions besides his home. The manner in which I understand the sermon of this morning was received gave a grateful completeness to the proof of the affectionate veneration in which he is held now. The proof, indeed, may be regarded as quite complete, and no doubt whatever remains that Dr. Cox was esteemed, highly esteemed, very highly esteemed, and loved, both for his character and for his work's sake. Not that everything has been said that is to be said, for I believe his moral worth is not known yet, and that there are

instances to be adduced by his biographer of characteristic virtue, of which at this moment we are not mindful. Instances of rare integrity, in combination with his proverbial courteousness—instances of admirable courage, in combination with his habitual affability—instances of heroic confidence in God, in combination with unusual sensibility, and a refined, exquisite and instinctive love for our religion and the joys of the Sabbath. To follow these instances, even as imperfectly as I could do it, would be pleasurable to myself in a high degree, and I believe it would be pleasurable to you likewise, and profitable at the same time. Such men are to be held in fond remembrance—not to the undue exaltation of the creature, but to the becoming exaltation of that grace by which they were what they were. And I think that, without fear or danger of disparaging the work of our Redeemer, I could occupy your time to-night by exclusive reference and advertence to the characteristics of that good and faithful servant of the Redeemer, whose place of high responsibility in this sanctuary, knows him no more. But I forbear, and my love and reverence for his memory induce me to forbear. I call to mind that this was to him a place of high and sacred responsibility. I call to mind that he came hither to watch, that he might win souls—that he never stood where I am standing now, when he might not have said, with perfect sincerity, “Brethren, my heart’s desire and prayer to God for you, is, that you may be saved;” my desire, out of respect to his memory, for one reason, is just the same. It has been my prayer in the prospect of this office, and is my inwrought and most earnest prayer now, that you may, through the instrumentality of this service, be saved.

Knowing full well that all which pertained to a funeral sermon would be done this morning, and done as it deserved, I resolved that my sermon should be of the ordinary kind, relating not explicitly, at all events not more explicitly than the morning’s sermon, to your late pastor, but relating to your evangelical preparedness to meet your God. Relying on your concurrence, (may I not say relying upon your sympathy?) I therefore ask your attention, while I endeavour to set forth the sentiment sug-

gested by an interrogation that you will find at the 10th verse of the 14th chapter of the book of Job :

“ Man giveth up the Ghost and where is he ? ”

There is no man that hath power over the spirit to retain the spirit, neither is there any discharge from the war with our last enemy. Old men and maidens, young men and children, you are all dying—you are dying daily—you are dying now. Your life and mine is an incessant expenditure of life—an incessant waste never to be repaired—a period actively hastening on to its close. It is a quantity that is always diminishing, and that always has been diminishing from the moment that we began to breathe. Your life is, indeed, like the hour-glass—always—always running out to exhaustion, and, when exhausted, recollect, never to be reversed. We have, at this moment, fewer words to utter than we ever had, and fewer deeds to perform—fewer trials to endure—fewer joys to possess—aye, and fewer, and fewer, and still fewer moments to survive. We are dying daily, and we have been dying ever since we were born. No doubt can be entertained about this fact, that “ man giveth up the Ghost,”—that is beyond all controversy—but the question is, what becomes of him ? The question is, as it is put here, or as you may put it in detail, is he anywhere ? If anywhere, where is he ? And, if you can ascertain where he is, how came he there ? These are questions of the last consequence to every one listening to my voice now. “ Man giveth up the Ghost.” Is he anywhere ? If anywhere, where is he ? And being there, how came he there ?

Now, let me ask these questions, and then answer them as I may have ability and opportunity, directed by God's word and assisted by God's Spirit. Mark now,

First. “ Man giveth up the Ghost.” Is he anywhere ? That he is not there in the chamber and on the bed of death we are quite aware. That eye that looked up with so much gladness

when we approached, and that tongue whose contagious cheerfulness made us glad when we heard its tones—the one is closed and the other is absolutely and irrevocably dumb. We feel that our friend is not there, and when we carry him to the grave, the question comes, is he only there? Is that all that remains of the patriot, the scholar, the philanthropist, the preacher, the venerated pastor, or the beloved friend?

There are men whose philosophy teaches them to say, "Yes, that is all. That lifeless body is all that now remains—let the grave do its work and nothing will remain." But I speak that which you know, and testify that which you believe, when I say that the world around you provides you with proof against the principles of that philosophy. I say if we *had not* this book to guide us, we could not believe that philosophy. Why is it that, go where you will, you find unmistakeable indications that humanity shrinks from the idea of annihilation? What do you learn from the doctrine of transmigration of souls, so largely entertained as it is in many parts of the world? What do you learn from an examination of the bandaged mummies of Egypt? What do you learn from the sacrifice of the suttee in India—the suicide of the widow upon the burning pile that is to consume the body of her husband? What do you learn from the Chinese son, when he places the food and raiment round the tomb of his father? What do you learn from the ten thousand degrading and superstitious but instructive rites and customs practised universally in various forms by all the uncivilized and barbarian portions of the human race? Why, if you bring them back to the principle from which they all strike, you will find it is a principle of instinctive recoiling from their conception of annihilation. And if you pass from these to the sounder philosophy of the olden time, you will find that the men who understood that philosophy would not believe, and said that they would not believe, that death was annihilation, or that the sepulchre was man's final and everlasting home. You find them teaching in their schools and you find them substantiating their teaching by sound and solid reasoning, that there was a world beyond the

grave. Crude and obscure though their teachings were, and mixed up with much that was unsatisfactory, yet it will all help my purpose in showing that man is somewhere though he be gone from the earth. Surely, if there be throughout all humanity a conviction that there is another state, and that idea pertain not to the civilized nor to the uncivilized, as such, but remain a distinctive characteristic of all mankind alike; surely, if wherever I find a community of men, either in older or in later times, I discover this same instinctive conviction everywhere exhibiting itself, I may ask, am I not right in supposing that God planted those instincts there? And if he did, as it is universally conceded that he did, then may we not conclude that there is another state beyond the grave? Our strong presumptions accumulate strength as we go on. Look, for example, at Latimer, with his heart full of holy fortitude and gratitude, saying to his co-martyr Ridley at the stake, and in the midst of the flame, "Brother, be of good cheer—we light a candle in England to-day, that shall never be put out." Could that zeal exist unsupported? Do you think that when that good man (prophetically inspired as we may almost say he was) fell into the flames of the persecuting fires, his soul fell with his body and terminated there? No. Man does not go on to think glorious thoughts and utter words like these (and how precious do we treasure some of them up!)—he does not do this and become more firm in his belief up to the very verge of his existence and then cease to be. We think that the rapturous emotions we witness at the moment of death must be continued, and though we see not the action of the soul any more, we cannot believe that that action has ceased to be. And so the presumption, strong at first, goes on to strengthen until we come to the sacred volume with its numerous incidents, as well as its solemn declarations. And here let me remind you of some of those incidents as they are given to us by the Evangelists. First, I will mention one that we have in the Gospel according to St. Luke, where Christ having been summoned to the chamber of death, this transpired, "They laughed him to

scorn knowing that she was dead. And he put them all out and took her by the hand and called, saying, ‘maid arise;’ and her spirit came again and she arose straightway,” and went to her parents. Now here the body was one thing and the spirit another. The body was clearly dead, for they fetched Him upon that account and laughed Him to scorn when He talked of restoring her to life; but by and by when he exercised his power the spirit came back again. Now if there be any truth in history, or meaning in language, here the body was dead, but the spirit was not dead, and there was a restitution or reunion with all the consequent joy and gladness in that domestic circle. But if you, or any objector, should say, “Oh, but death had only very recently supervened,” I would refer you to another case which is given by the same Evangelist. “Now when Christ came nigh to the gate of the city behold there was a dead man carried out, the only son of his mother and she was a widow,” and it attracted the tender mercies of the Saviour, and he had compassion on her, and came and touched the bier, “And they that bare him stood still. And he said, ‘Young man I say unto thee, arise.’ And he that was dead sat up and began to speak. And He delivered him to his mother.” Now that body of his was being borne to the sepulchre; a little more and it would have been incarcerated there; but Christ meets it and revives it by sending again into that body the spirit which had once left it and gone away—an incontrovertible proof that though man giveth up the ghost he is somewhere nevertheless. Take also another instance, perhaps still more corroborative and satisfactory, namely, the case of Lazarus. Christ was standing by the grave and had given indications of his intention to bring him back to life when it was said to him—“Lord by this time he stinketh for he hath been dead four days”—decomposition was already going on, and there can be no doubt whatever about that process having begun which would soon have reduced the body to its kindred dust. “And Jesus cried with a loud voice, ‘Lazarus come forth.’ And he that was dead came forth bound

hand and foot." The same man, the same loving brother, the same kind neighbour and friend of the Redeemer—for we have it declared to us that they all came to see him where he had died. And then with all these facts we have the declaration that if this earthly tabernacle be dissolved we have a house not made with hands eternal and in the heavens. And so it is, therefore, although to our own observation, and oftentimes to our bitter and unmitigable grief, we see that our friend is not here, let it be remembered that he is not gone into annihilation, there is no such thing. He is not gone into obliviousness, there is no such thing. He is not gone into unconsciousness, there is no such thing—he has not gone down to moulder in the dust—he has not gone up to evaporate in the atmosphere—he is neither defunct by the one process nor extinct by the other. There is an immortality of consciousness, an immortality of memory, an immortality of responsibility, an immortality of existence which still distinguish him, and which when we are dead and gone, in the ordinary phrase, will distinguish us. These bodies of ours will die; their beautiful mechanism will stop; their exquisite and marvellous arrangements will be changed; and their symmetrical and stately framework will be reduced to lick the dust—but that spirit that animates them, that listens to me now and which is judging of the sentiment that I am endeavouring to propound, never collapses, never decays, never stops, never undergoes transmutation into dust. It lives on and onward, still does it live by virtue of its inherent immortality without impediment, without intermission, and without a pause. "Man giveth up the ghost." Is he anywhere? Let our Lord answer that question when he said, "God is the God of Abraham, the God of Isaac, and the God of Jacob. He is not the God of the dead but of the living;" and if Abraham, and Isaac, and Jacob are living, then, taking the circumstances in which our Lord used those words, it is not only fair but obligatory upon us to conclude that all who have departed are living now. Their sphere of action is different, but their action is uninterrupted. Their mode of ex-

istence has been changed, but they have not and cannot cease to be. "Man giveth up the ghost." Is he anywhere? That is my answer to that first question.

Secondly. Inasmuch as man is somewhere when he has given up the ghost, where is he?

As you or I stand by the couch of a beloved friend, and feel that at a given moment he is gone from us, we are conscious that we cannot follow that departing spirit. That we should get no answer to any enquiry that we might be urged to put. That we should get no reponse to any suggestion we might then perhaps wish to offer. Apart from this Book, it is a solemn and unbroken silence, and all nature is deaf and dumb irrevocably as to the question, Where is he gone? But when you come to this Book, you have an answer that you can understand at once. We will confine ourselves now to the New Testament, and that tells us of a place called "Hades." Unhappily, in our translation, that word is rendered in every case but one by the word "Hell," and this word is now in our ordinary vocabulary used to signify a place of punishment. Now the word "Hades" refers not to a place of punishment exclusively or specifically, but to the place of the departed; and when you read such a text as this,— "His soul was not left in *hell*," you are to understand "It was not left in *the region of the departed*." And when, in vindication of his majesty, Christ says, "I have the keys of hell and death," that means the "keys of Hades," by which you are to understand the invisible world, or, as we have called it in our modern phraseology, "the intermediate state." From the time of Abel, who was the first that fell by the stroke of death, down to the time of the departure of our venerable and beloved friend, all are now in that intermediate state, without the exception of one individual, or the reservation, however remote, of a single case. There is not a man that ever lived that is not living now, and he is living there. Whatever is to be his final condition hereafter, he knows now. It is not a complete state, but it is final; so far, that whatever he is in that intermediate state, that he is to be for ever and for ever. When the bodies that we have committed to

the grave shall be raised, they will be all raised incorruptible ; and when the spirits that are in that intermediate state shall be re-united to those bodies, that state will be completed either in the one condition or the other. The saint and the sinner are both in their final condition now, but they will not be in action until the great day. In the meantime, there is some place in the universe of Jehovah where, in that intermediate state, the spirits of all are gathered who ever lived, and where all shall be gathered whoever will live, until the voice of the archangel and the trump of God. But in that intermediate state there are two great departments—the one denominated by us heaven, and the other hell. The one a place of blessedness unparalleled and unimaginable, and the other a place of suffering unparalleled and unimaginable. And here let me not say anything that I am not able to prove, or which you may think me unable to prove. Let me, therefore, refer you to what our Lord himself has told us in one of his parables in the 16th chapter of the Gospel according to St. Luke. He says, “ It came to pass that the beggar died and was carried by the angels into Abraham’s bosom. The rich man also died and was buried, and in hell he lifted up his eyes being in torments, and seeth Abraham afar off and Lazarus in his bosom.” The rich man gave up the ghost, and where was he ? He was in hell—the Lord saith it. The poor man gave up the ghost, and where was he ? In Abraham’s bosom ; our Lord says it. Death had not been extinction to them. Death had not brought down their immortality to anything like the original and kindred dust that alone remained of their bodies. The one man was buried and the other was buried likewise, but there they were. There were the two conditions, and between them was placed a gulf that was impassable, so that they who would pass from the one to the other could not, nor could the other pass if he would to administer the consolation or relief that was implored. *Death* was no extinction of *Being* there.

Now that declaration of our Lord must be true, and that I am giving you the right representation of these great truths is clear, if you turn to other portions of the New Testament. For example,

in the Epistle of Jude; there it is said in the 6th verse, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." So likewise in the Second Epistle of Peter, speaking of the very same thing, "Thus saith the Holy Spirit, there are those who speak of the promise of Christ's coming as though it would never come to pass." And then the apostle writes, "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness *to be reserved unto judgment*:" and so on. Now observe this, it is a final but not a complete state. Here you have beings of one order declared to be suffering punishment at the hands of God, and reserved to suffer still greater punishment hereafter; and then the apostle goes on to argue, if God did that, and is doing that now, so will he reserve the ungodly to the Day of Judgment to be punished. Now the one department of that intermediate state is there described in a way that I think none can misunderstand and surely after a manner that none shall be able to deny the existence of a world of sadness, wretchedness, and woe. Not that my theology teaches that; nor that it is the doctrine of the schoolmen; but this book, strictly and honestly interpreted, teaches that, and no other sentiment can you get from the teaching it gives you upon that subject.

But then it teaches us in the same way about the other department of the intermediate state. As for example, when the thief upon the cross said to the Saviour, "Lord, remember me when thou comest into thy kingdom;" and the answer was, "To-day shalt thou be with me in paradise." That same day found the body of the thief cast out of the city, and the body of the Saviour in the tomb of Joseph of Arimathæa. Who then will say that there is not another department of blessedness and joy? So St. Paul says, "Absent from the body, present with the Lord"—not gone into some place of punishment; not gone out upon some pathless, trackless, wilderness; not lost to all the associations with which humanity has rendered us so familiar; but "absent from the body, present with the Lord." Thus spoke John too after the same manner. He saw in that Apoca-

lyptic vision some who were marvellously happy, and he said, "Sir, what are these, and whence came they?" And then, after describing who they were and what they were, he goes on to say, "Therefore are they before the Throne of God, and serve Him day and night in his temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Where are they? You have only to ascertain what their characters were, and the answer is there; always judging gravely, thoughtfully and with profound solemnity—never, with reckless presumptuousness, saying of any man that he has gone to that place of punishment without question, but recollecting how our Lord, in immediate reference to the day of judgment, said, "Many who were last shall be first, and many who were first shall be last." Always with profound reverence and care, therefore, should the inference be drawn; but there are cases where there is no doubt or difficulty about the conclusion to be arrived at. I think of him who once occupied this place, as you are thinking of him now—he gave up the ghost, and where is he? Departed to be with Christ, which is far better. It was good to live in your sympathies—it was good to blend his faculties in holy Evangelical co-operation with his brethren—it was good to do battle with the evil one, and have strength from God to do it to the last; but it is better still to be led by his Saviour's own hand to the Fountain of living waters. And it is not so only with him, but with other Christian brethren and friends to whom your recollections may be leading you now. They died in the faith of Christ, and departed hence to enjoy a closer community with Him, and it is for our encouragement and for our satisfaction to think of this.

"Once they were mourning here below,
And wet their couch with tears;
They wrestled hard, as we do now,
With sins and doubts and fears."

But now there is no more sorrowing, no more wrestling, no more doubt or ignorance, and no more mortality. The bitterness of death is passed—it has no more dominion over them now, and whatever may have been the circumstances of their departure hence, they can joyfully exclaim, as they welcome each other in all the freshness of their new immortality, “Thanks be unto God who hath given us the victory, through our Lord Jesus Christ.”

Thirdly. “Man giveth up the ghost”—but he is not lost; he exists still, and if you ask where is he, that depends upon his character. He that was unjust, is unjust still—he that was righteous, is righteous still—he that was filthy, is filthy still—and he that loved and served Christ, loveth and serveth him still, you may know in general where the departed are gone. With regard to such ones as we are remembering now, you are fully persuaded in your own minds that they are for ever with the Lord. The question remains, however,—How came they there? Taking both those who are in the condition of happiness, and those who are in the condition of unhappiness, how came they there? Let me with all due solemnity take the case of those who may be supposed to be in perdition. How came they there? I answer, they are not there because of any arbitrary purpose on the part of God to send them there—for thus it is written: “He is not willing that any should perish but that all should come to repentance”—and if there be a man or woman here to-night, who in the prospect of their own perdition may be saying, “If I am lost it will be in consequence of some arbitrary decree of God,” I pray and beseech you,—(and if my late venerable friend were here how would he pray and beseech you!—and if a lost spirit were here how he would pray and beseech you!) not to rivet your misery for ever by pretending to attribute the punishment of sin to any arbitrary decree of the Almighty. Has not He who commanded all men to repent, commanded you to repent also? And that His inevitable and irreversible decrees should result in your perdition, God forbid!

But they have given up the ghost, and they are in perdition—how came they there? Not from any inadequacy of the Gospel to save them; and my proof of that is one single text alone—“The blood of Jesus Christ, his Son, cleanseth from all sin.” They are not there either through anything like inadequacy, or incompetency, or incompleteness in the disclosure of God’s will as given to us in this Book. I ask this of you who are familiar with it whether it is not written with the clearness of a sunbeam, that God willeth not the death of a sinner, but rather that he should turn from his wickedness and live? Is it not written there so transparently that though a man be determined not willingly to understand, he must needs understand, that if he perish it is his own fault? Is not Christ able to save to the uttermost all that come unto God by him? Has not he, who is now no more in the midst of us in this congregation, stood here again and yet again, and said in his own tones and in his own manner, “Turn ye, turn ye, why will ye die?” I might stay till midnight in shewing that this is the account to be given of those who are in perdition—they are there because they desired not the knowledge of God—they are there because they would have none of God’s reproof—they are there because they chose death rather than life, and cursing rather than blessing—and at the last Great Day they shall stand speechless before Jehovah, and before our Lord Jesus Christ, when he shall say, “Because I called and you refused I stretched out my hand and no man regarded, therefore will I laugh at your calamity and mock when your fear cometh.” Oh, my brethren, there is not a lost soul in perdition who can attribute his fall to any desire on the part of God of our salvation, who “so loved the world as to give His only begotten Son, that whosoever believed should not perish but have everlasting life.” And if I speak to any to-night, who are going on in carelessness and irreligion, neglecting the great salvation with quiet and philosophical composure as if the sin was not their own, I ask every one of you to recollect that it is your own sin and lies against your own consciences. If you continue in this state of apathy, the condemna-

tion will by and by be pronounced upon you, that you loved darkness rather than light because your deeds were evil ; and the whole secret of this is, that there exists in your hearts an unwillingness to submit yourselves to the authority and righteousness of God. Man giveth up the ghost, and if he goes to perdition, it is because he has chosen his own place, and he goes there with his guilt upon his own head. I apprehend that the remorse that will be of all others the most agonising throughout eternity will be this,—“ I have destroyed myself.” I believe that will be the worm that never dieth—that will be the fire that is never quenched. “ I was entreated and besought to take my path in the way to paradise, but I made up my mind to take the pathway to perdition.” —That will be the most painful torture there. It is not owing to any unwillingness or incompetence in the author of our salvation, but because they hardened their hearts against God, and would not come to him that they might have life.

But speaking of those who are in Paradise, how came they there? They did not merit it, for the first impression of their hearts when they commenced that career which has been terminated and consummated in glory was, “ If thou, oh ! Lord, shouldst mark iniquity who can stand ? ” They then came and sought for the salvation of the Gospel, not as though by their own merit they expected to obtain it, or by the Law, but they sought it as God required them to seek it, believing on the Lord Jesus Christ and bringing forth good fruit, meet for repentance even to the last. Some of them peradventure were told when they became concerned about salvation; that there was nothing that they could do. They may have felt that there was nothing that they could do directly, but when they read that to those who persevered in well doing, God would render eternal life, they began to see more clearly, and renouncing all self-righteousness, and cleaving to Christ with the ardour and fervour of the new born penitent, they made His sacrifice and atonement all their salvation.

But some of you perhaps are saying, We will wait for a time. Wait ! What has the rebel to wait for ? Let him lay down his

arms instanter. Wait! What has the lost and wandering traveller to wait for when he sees his road before him? If he has discovered that he was wrong, let him turn into the right path at once. What has a man sinking in perdition to wait for? Let him grasp the Cross that is held out to him by the hand of our Lord Jesus Christ. Wait! Nay, the voice of the Holy Spirit tells you, seek first the kingdom of God. Labor for the meat that endureth to everlasting life, lay hold on eternal life, come out from the world, and be ye severed from it. And our friend hearkened to that voice, and if you had known him amidst the higher stages of this Christian life you would have seen him doing his work, not for love but from love—not that he might obtain salvation, but because he had obtained salvation through the exercise of faith in God's only begotten Son. His closet would have borne ample testimony to his sense of imperfection, but he worked nevertheless, it was the business of his life. He was not godless or disbelieving, yet he did not trust to himself, nor become for that reason less watchful or careful. It was not because circumstances were prosperous or unprosperous, but because Christ has purchased him with his blood, that he felt called upon to work out his own salvation with fear and trembling; and so he did. There was a patient continuance in that well doing even to the last, yes, and even at the last. It was faithfulness unto death—it was reliance upon Christ to the last moment. Had he been asked when his three score years and ten had terminated if he had not trusted Christ sufficiently, if he had not imitated Christ sufficiently, if he had not obeyed Christ sufficiently, he would have asked, "For what was I predestinated, for what was I redeemed, for what was I sanctified, for what was I called, but to serve him always? to love him always? to obey him always?" And if we may take prayer as the exponent of a good man's character, we are reminded as we think of his departure hence, that—

"Prayer is the Christian's vital breath,
The Christian's native air—

His watchword at the gates of death—
He enters Heaven with prayer."

That was how he came there. The first thing that was ever said about him by the angels was, "Behold he prayeth;" and the thing they last said to him was, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

If you ask how they conquered who have arrived at a happy termination of their career, I refer you to the answer of the angel I alluded to just now, "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the lamb." They were sinners in the same position as ourselves, having the same mercy offered to them, of which mercy they took advantage, and there, in the full fruition of their blessedness they stand, ascribing their salvation to God that sitteth on the throne, and to the lamb. To those who thus love and serve Christ, God will render the eternal life of which I spoke. But oh! who can tell what that blessing is? My brethren, think of that life—the highest capacity for enjoyment, the fullest opportunity for enjoyment, the richest and largest desire for enjoyment,—oh! what a precious, and costly, and sumptuous, and imperial treasure is that life! You have nothing like it—there is nothing synonymous with that life—there is nothing analogous with that life—there is nothing homogeneous with that life—it stands out in God's government a great and stupendous instance of his power, and they have that life in perfection, for it is eternal. Who can furnish you with an exponent of that? Who can give you an illustration of it? Who shall show me the metaphor, the philosophy, or the vocabulary that will enable me to set forth that eternal life which is the consequent termination of a life of faith in the Son of God. Spirits of the just made perfect, can you tell me what it is? Ye angels that excel us so much in strength and intelligence, can you tell me? Methinks there comes a voice from the spirit of a just man made perfect—a voice you have so often heard—and that voice tells me to give you this answer, when you ask me what

eternal life is—that old and valued friend of yours and mine says, “Tell them this is life eternal to know him, the only true God, and Jesus Christ whom he hath sent.” Take that knowledge as he reminds you of it now, and that eternal life shall be all your own. The fruition will be future, the pledge will be present; the final and beautiful development of it will be in heaven, the title to it will be here in your own hands, indefeasible, inalienable, and indestructible—for he that believeth shall not perish, but have everlasting life, and none shall pluck him out of his Redeemer’s hands.

Men and brethren, this is the message that I have for you to-night.—“Man giveth up the ghost.” Is he anywhere? He is. Where is he? He is in heaven or he is in hell. If in hell, how came he there? Because he rejected the mercy of God. I pray you not to reject it too. I can preach it to you now; I can proffer it for your acceptance now; but when we stand before the throne, I can no longer do so. Now, I can ask you to some purpose, Why will ye die? The breath is now in your nostrils, but there may be yet but a step between you and eternity. Why not now? What an improvement upon this event that would be. You loved him, and he loved you; and what an improvement on your pastor’s death would be your consecration to a christian life! Young and old, men and children, why should you die when here is salvation provided for all your miseries and emergencies, and if you perish it will be literally your own faults? Turn ye, turn ye, why will ye die? I have no pleasure in the death of him that dieth, saith Jehovah; ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you. As you and I are fellow sinners together, I say let us be followers of him who is gone to inherit the promise. Recollect that the night is far spent, and the day is at hand. A little more, and ignorance shall not embarrass us—a little more, and temptation shall no longer endanger us—a little more, and the influence of the moral evil around us shall no longer vex us. Yet a little while, and absent from the body we shall be present with the Lord.—

“Man giveth up the ghost, and where is he?” If a believer, you may give this answer,—“He is where the wicked cease from troubling, and the weary are at rest.” He is as a tree planted in the midst of the garden that surrounds the paradise of God—he is sitting on a throne of light, and Christ has given to him a crown of glory.

THE END.

THE
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR JUNE, 1847.

MEMOIR OF THE LATE REV. JOHN PRESS,

Of Heathfield, Sussex.

THERE is a great difference between ancient and modern memoirs and the biography of the Holy Scriptures. In the former we are often presented with a vast amount of letter-press, occupied with correspondence, diary, and illustrations of character, in which all that tends to exhibit the subject under the most favourable aspect is rendered prominent, while everything that would in the least degree detract from the all-but-perfect model is sedulously concealed. The minister or the private Christian is thus elevated to superhuman sanctity; and the wonder is, how those who occupy their leisure almost exclusively in the perusal of *such lives*, can, when for a few minutes they read the scriptural accounts of the ancient worthies, feel any due respect for Abraham, Job, and David; for Peter, Paul, James, or John. So widely different is truth from partiality; the delineations of a merely human pencil from that which has the guidance of a Divine hand. "*Nil de mortuis nisi bonum*" is a maxim which biographers of our ages have carried to the utmost extent of practical exemplification. A Plutarch, a Nepos, a Johnson, and especially a Boswell, are each, in his degree, exceptions to the above remarks. Few have penned lives as these writers have; but even these fall far below the plain truthfulness of holy writ.

It may, indeed, be said, that men view each other in a light widely different from that in which they are viewed by the eye of Omniscience, and that in consequence, they must labour under disadvantages from which the divinely-inspired biographer was exempt. But yet the most cursory reader must perceive, that the characters of holy writ are brought before us in all their truth and beauty, and with their strangely blended excellencies and defects, not by any elaborative process, in aid of which the intensive style is called in; nor by any disclosure of principles, motives, or secret purposes; but by words and by deeds, by facts and by circumstances, which must have been as obvious to contemporaries as the word of God has made them plain to us.

The readers of this memoir are now prepared to hear that the late Rev. John Press was *not* perfect; but yet in zeal, in labour, and in perseverance, he has been exceeded by very few ministers of the gospel. He was for thirty-six years in a retired district, far from the glare of publicity, but yet fully occupied in an interesting sphere of usefulness.

The early part of his life was spent without the fear, knowledge, or love of God. He did not enjoy the valuable means of instruction with which many are favoured; nor were the dictates of

conscience enforced by any religious example. He was born in London, in June, 1769. His parents were respectable. Deprived by death of his father at the age of eight years, he was taken under the care of an uncle, who very soon employed him in keeping his accounts. This uncle was a mere man of the world. He took not the least care either of the religious or moral state of mind of his nephew. So that the men, of whom he employed a great number, were left to mould the character and form the habits of the lad. Amongst them were some who set the worst possible example. This the corruption of his nature, uncorrected and unchecked by educational warnings, induced him to follow, and he soon outran those who led the way in every sinful pursuit. A determined philosopher of the epicurean school, he resolved to seize the hours as they flew, and to make the most of the present world. He gave himself up, without stint, to every pleasure to which his depraved nature impelled him. In the midst of this giddy round of merely selfish gratification, he lost his uncle. This led to a change. He was removed from the establishment in which he had been initiated in business, and he was apprenticed. But he still remained without a spiritual, or even a moral, counsellor. His master appears to have been, in every respect, similar to his uncle; so that the best interests of the lad were wholly neglected. He appears, however, to have passed through the period of his apprenticeship with credit; as we find, soon after the close of the period, that he was employed in a house in which business of the same kind was conducted. But neither a spiritual nor a moral change had taken place. He continued in the same course of ungodly living and worldly pleasure. He had high health, a cheerful disposition, and no small amount of intelligence. Hence, his society was courted. He was regarded as a joyous boon companion, well qualified to set the table in a roar, and to prevent the evening hours from dragging on heavily.

It was during these his thoughtless and gay days, that he had several narrow escapes from death; but these, whatever of momentary effect they might have produced, left no lasting impression on his mind. It remained unchanged. And here we can but observe, that the Scripture history, both of the Old and New Testament, the observation of every intelligent Christian, and the records of church history, all concur to prove, that providential interposition the most striking, events the most appalling, and even miraculous displays of the power and majesty of God, produce only a temporary and superficial effect on the unrenewed mind. The passage of the Red Sea, following the ten plagues of Egypt; the stream from the smitten rock; the daily supply of manna from heaven; and all the other wonders of the wilderness; produced no permanent effect of a beneficial kind on the multitude that followed the guidance of Moses. At the foot of Sinai, and just relieved from its terrors, they cried out in language which appeared to result from the warmest emotions of the heart, "All that the Lord hath spoken will we do, and be obedient;" but the impression rapidly died away, and their ungrateful murmurs soon evinced that their hearts were unchanged. Even the miracles of our Lord Jesus himself, though they excited astonishment, called forth applause, and induced the people to say, "He hath done all things well," appear to have produced, except in a very few instances, no permanent impression on those who witnessed them. It is indeed expressly said, "Though he had done so many miracles among them, yet *believed not they* in him," John xii. 37. Thus several remarkable interpositions of Divine Providence in saving the life of young Press, when exposed to imminent danger, though they doubtless affected him for a time, produced no favourable change, but left him as destitute of everything like true devotion of heart and life to God as they found him.

But at length the time for special favour towards him arrived, and that

which the care of God's providence did not effect, the power of God's truth did. John Press, like thousands as low in morals and religion as he then was, valued himself on being a true Churchman. The Methodist and dissenting chapel was regarded by him as the hot-bed of all evil. He had sedulously shunned all approach to their doors. But John Press had a friend—perhaps he was only a casual acquaintance—whose views as to true Christianity were somewhat different from his own. He had been accustomed to attend these chapels, and he invited John Press to accompany him on one particular evening. Perhaps he had frequently invited him before; but this the documents before us do not state. The probability is, that the prejudices of high churchmanship did not at once give way. Be this as it may, the persuasive powers of the friend of Press prevailed, and he entered the doors of the chapel. Of the feeling of his mind by the way, or the emotions excited by the appearance of the congregation, as he looked around him when he had entered, we have no record. Perhaps he felt repugnance at every step of the way, and the strongest prejudice as he contemplated the far from aristocratic assembly. Perhaps he was hardly seated ere he felt a wish to rise again, and leave his friend, the sanctuary, and the minister of God's word. But this was not to be. He sat through the singing and the prayer; but not through the sermon. His attention was arrested, fixed, and he listened with an interest induced by the power of divine truth on his conscience. The impression deepened as the preacher proceeded; till, towards the close of the sermon, he sank down prostrate in the pew, overcome by his emotions. These were of a most painful character. So great was the perturbation of his spirit under these first convictions of sin, that muscular power failed. He was raised, after some delay, from the floor, and a coach provided to convey him home. He passed a night of fearful agony. To use his own expressions, he feared to sleep lest he should open his

eyes in everlasting torment. This mental distress continued for some time; and our departed friend has been often heard to dwell on this season of religious awakening with deep emotion. He was thus made to know the "terrors of the Lord." He saw the law of God in its purity; sin in its guilt; but he knew not the way of mercy. The law of God shone out before him in its holy and strict requirements, and no messenger of mercy was at hand to whisper to him the accents of peace, reconciliation, and love. He knew nothing of "God in Christ reconciling the world to himself, not imputing their trespasses to them." He had never heard the Saviour say, "Come unto me, and I will give you rest." There was no balm, that he was aware of, for his wounded spirit. He felt himself a condemned sinner in the sight of a holy God; and he was left for a time without the dawn of peace, or even the shadow of hope.

At length, however, terror and despair gave place to joy and peace in believing. The gospel of Jesus Christ, in its wise adaptation to the guilty and miserable state of man, and in all its grace and fulness, brought with it consolation to his burdened heart. He at once abandoned his ungodly companions, renounced his evil practices, gave up the unholy pleasures in which he had been accustomed to indulge, and cast in his lot with the people of God. To act with promptitude and decision was characteristic of John Press; and all who knew him can well understand, when he had once resolved on evincing by his conduct the change that had taken place within, how perfectly free from worldly conformity or sinful compromise his after-course would be. His choice once made, left no room in his spirit for change. He clung to the main doctrinal truths of God's word with an unbroken confidence; and he adhered no less closely to the preceptive parts of holy writ. A shifting and accommodating adaptation to the change which ever and anon passes on the religion and the morals of the half-worldly

and half-religious suited not John Press. He had an object before him, and he kept it steadily in view; a race to run, and he deviated not from the course. Before his conversion to God, he was fearfully consistent in following out his principles, bad as they were; and after his conversion, he was equally consistent in practising all holy duties. He was not, indeed, a man of strong emotions, violent passions, or great excitability: cool, calm, and self-possessed, he submitted quietly and habitually to a conscience touched by the finger and enlightened by the truth of God; to a conscience which, when thus taught, has the best right to the mastery of all our emotions, affections, and passions. These had at one time ruled him; but then they submitted to the dictates of the superior power, whose place it is not to obey the inferior principles of our nature, but to control, to guide, and to govern them.

Hence his piety was of the firm, unflinching, and truly manly character. He could never have succeeded as a courtly preacher; but he would have appeared with advantage in the prison of the confessor, and at the stake of the martyr.

The Rev. J. Press was distinguished by great plainness in dress, in manners, but especially in preaching. The graces of oratory would have been lost on his congregation. He did not possess, and he had too much wisdom to affect them. A grammarian and a critic might have found fault with not a few of his words, and some of his sentences; but there have been, and we fear still are, a great number of preachers, whose grammatical and theoretical knowledge cannot be called in question, and whose intensive and philosophical style call forth the applause of the elegant and the refined, who never produce one-tenth part of the valuable impression which the preaching of John Press did. He was noticeable also for his integrity. He was as far removed from everything approaching to trick, cunning, or scheming, as ever man was. Foreign to his own nature, he never suspected it in others; and though

he lacked not the shrewdness of a thoughtful and intelligent mind, his uprightness of character would not permit him even to think of employing it to overreach another. His kind-heartedness was remarkable. It was exercised towards all. His own family—the best witnesses—bear testimony to it; his ministerial brethren experienced it; and the poor and the young were gratified by its influence. With this was associated an unbroken cheerfulness. It was in vain for those who loved not the man nor his doctrine to try to vex, grieve, injure him. He seemed to bear all with a smile either of pity or kindliness. The clergyman of the parish once sent his servant to draw a few shillings for tithe of the garden and small paddock attached to the chapel. “Let the good man come in,” said our friend; and on his urging on behalf of his master the claim, he said to him, “Go, John, and tell your master I have known many shepherds who shear the flock, but I never heard of one before who wished to shear a shepherd.” Of course the claim was never repeated. His piety was simple and unaffected. He referred all events and all circumstances to God; dwelt much on His character; was ardently attached to the grand peculiarities of the gospel salvation; and, above all, to the bearings which these have on the heart and the life. His religion was not fearfully, but boldly doctrinal; nor was it tremblingly, but courageously practical too. He was not ashamed either of the humbling or the holy design of the religion of the New Testament. Latterly he saw more of the importance of a practical strain in his ministry than he did at an earlier period. As a minister, he was faithful, persevering, and most laborious. His broad muscular frame and (for very many years) full health, sustained him in journeys and labours, the very prospect of which would fill men of infirm health and of a less Herculean fabric with painful apprehension. On one occasion, when he had to walk several miles across a wild country to a village

station, a violent storm of wind and snow came on. His wife and children urged him not to go out on a night so boisterous and full of danger; but binding a large shawl over his hat, and securing it round his throat, he walked the five miles, and in spite of the rough weather, found the farm-house kitchen full. "Well," said he, as he looked around, "if you will come to hear I will come and preach."

The following document, addressed to his then beloved wife, but now sorrowing widow, will give some idea of the kind of life which our departed friend led during the thirty-six years he was minister of Heathfield chapel. The date is not recent :

"Heathfield, September 29, 1836.

"My beloved Jane,—As you have frequently expressed a desire to have a statement of my ministerial labours, since we have been at Heathfield, I feel great pleasure in presenting to you the following extract from the *Evangelical Magazine*, for December, 1829.

'April 23, 1829. — The Rev. John Press, formerly of the Island of Guernsey, and eighteen years assistant to the late Rev. George Gilbert, of Heathfield, in Sussex, was ordained pastor of the Independent church of Christ, formerly under his pastoral care. The Rev. Mr. Harris, of Lewes, began the service by prayer and reading the Scriptures; the Rev. Mr. Drury, of Shoreham, described the nature of a gospel church, asked the usual questions, and received the confession of faith; the Rev. George Evans, of London, offered up the ordination prayer; the Rev. Mr. Bannister, of Arundel, delivered the charge in a most affectionate manner; and the Rev. Mr. Edwards, of Hanover chapel, Brighton, preached to the people; the Rev. Messrs. Thornton, of Bognor, Smith, of Lindfield, and Le-fevre, of Cuckfield, gave out the hymns; the service was solemn and impressive. In answer to one of the questions proposed, Mr. Press stated, that from Feb. 23, 1811, when he first came to Heathfield, to the 23rd of February, 1829, a pe-

riod of eighteen years, he had ascertained, from his journal, that during that period, he had preached stately in nine villages, and occasionally in several others; had travelled 16,000 miles, 14,000 of which he had travelled in village preaching, and the greater part on foot. Preached 3,556 sermons; baptized and registered in the chapel register-book, 923 children, and buried fifty persons in the chapel-yard. And through the goodness and mercy of God, though at times exposed to very severe weather, he had not been laid aside from his arduous task more than six sabbaths during that long period.

"To the above statement allow me to add, that from the 23rd of February, 1829, to the 25th of September, 1836, a period of seven years and seven months, I have preached stately in six villages, and occasionally in others; travelled 5,978 miles in village preaching, the greater part *not* on foot; preached 1,398 sermons; baptized 367 children, and buried seventy-one persons in the chapel-yard; and through the goodness and mercy of God, have not been laid aside for more than six sabbaths. During this later period, and when you consider my age—having entered my seventieth year—have we not both cause to exclaim, with heartfelt gratitude, 'Bless the Lord, O my soul, and forget not all his benefits.' From the foregoing statement, it will appear that I have entered upon the seventieth year of my age; that we have been at Heathfield rather more than twenty-five years; that during that time I have travelled, in village-preaching, 19,978 miles; have preached 5,554 sermons; baptized 1,290 children, and buried 121 persons in the chapel-yard.

"That the Lord should have afforded strength of body and mind for the performance of the above-stated labours, demands our most sincere and grateful acknowledgments; nor should we forget the almost numberless acts of kindness we have received from the church and congregation in general. May the Lord abundantly bless them, and may our

service continue to prove both acceptable and profitable.

"Yours most affectionately,

"JOHN PRESS.

"*Mrs. Jane Press,*

"*Chapel Cottage, Heathfield.*"

But the following document is still more interesting. It is a brief review of ministerial labour the very day before he was called upon to leave his people and his beloved work for a higher and holier state. It is not necessary to state to whom it was addressed :

"As a proof that I have done what I could to promote the glory of God and the prosperity of the church and congregation at Heathfield, permit me to state, that I came to Heathfield in year 1811; from that time up to year 1831, a period of twenty years, I preached twice at Heathfield on the sabbath, and once a month in nine villages, and occasionally in several others. For the last fifteen years I have preached twice at Heathfield on the sabbath, twice a month at Burwash on the sabbath, and for some time twice a month on the week-day; once a month at Cowbeach; and, until the death of Mr. John Reeves, once a month on the sabbath-day at Waldron; once a month at Peckhill; and occasionally in several other villages; and it appears from my journal that, during this thirty-five years, I have travelled, in village preaching, nearly 26,000 miles, the far greater part on foot; that I have baptized and registered 1,703 children and 3 adults; that I have buried in our chapel-yard 217 persons. For the last twelve years I have been obliged to ride to the different villages where I preach, my bodily infirmities having rendered me incapable of walking any considerable distance without suffering great pain.

"That I have been thus enabled to labour for so many years together, with very little interruption, has appeared a wonder unto many, but more especially to myself, and demands increasing praise to the Lord for his goodness, and sincere thanks to you, sir, and many other Christian friends, for the kindness re-

ceived from them; and I cherish the hope that the Lord will not cast me off, and that the church and congregation at Heathfield will not forsake me now my strength faileth.

"That the Lord may bless you, your beloved wife and numerous family, with the best of blessings, and long spare you to render efficient aid to the cause of God at Heathfield, is the desire and prayer of,

Dear sir,

"Yours respectfully,

"J. PRESS."

The above was written on Saturday, August 1, 1846. He departed this life the following Lord's day, August 2nd, at a quarter past two P.M., after administering the ordinance of the Lord's Supper in the chapel at one o'clock. He was in the bosom of his family; his friends were around him; his God and Saviour was present; his end was peace. A few days afterwards, and his mortal remains were committed to the tomb, in that burial ground in which he himself had interred so many. The Rev. W. Davis, of Hastings, addressed the weeping assembly in the chapel and at the grave; and on the 9th inst., the funeral sermon for our departed father in the gospel was preached by the same minister. The congregation, always interesting, from the circumstance that the chapel is situated in a very thinly populated district, and yet attended by from four to five hundred persons, was on that day peculiarly so. About fifty vehicles of different kinds brought the distant friends of the departed; not a few of the most respectable inhabitants of the neighbourhood were present; numbers could not crowd within the thronged sanctuary; and deep was the emotion with which all listened to the character of their late pastor by one who had known him nearly thirty years. A scene somewhat similar was witnessed at Burwash on the evening of the same day. The chapel was crowded, and impressions, we trust deep and permanent, were made.

Thus has passed away, in his eightieth year, a plain (we may say it without

offence to his family), rustic minister of the gospel. He knew little of literature, of science, of taste, or of refinement. He was not a scholar: and, in one sense of the term, he knew nothing of theology. He had studied no ancient, no modern, systems of divinity. He knew nothing of Carlyleism, of anti-supernaturalism, or of the jots and tittles of biblical criticism; but he knew, what it well behoves every minister of the gospel to know,—that man is a sinner; that Christ is the only Saviour; and that “without holiness no man can see the Lord.” This was the sense of his preaching, the secret of his holy and consistent life, and his spur to exertion in the work of the Lord.

One document our departed friend left behind him, which is not deficient in instruction. This document is his will. We not infrequently see our journals noticing the wealth which the sons of affluence leave behind them reckoned by hundreds of thousands. Its distribution is also sometimes noticed, so that individuals and societies, for whom little or nothing was done during their life, have reason to be thankful for their death. The sums are large which thus fall to the lot of heirs and legatees—so large, in not a few instances, as to induce us to ask, how so vast an amount of the mammon of unrighteousness was gathered together. No inquiry of this kind is suggested by the will of our departed friend. He did not leave his thousands, or even his hundreds. No legacy duty can be claimed, no solicitors will be either troubled or benefited. There will be no family disputes, no bickering nor strife, as to the distribution of the effects of the late Rev. J. Press.

Here is the document; it was without a date, but evidently written many years before his death:

“In the name of God, amen. I, John Press, of the parish of Heathfield, in the county of Sussex, pastor of the church of Christ of the Independent denomination, assembling for worship at the chapel in the parish of Heathfield, in the before named county of Sussex, being, through

mercy, in good health and understanding, although in the sixty-fifth year of my age, do, for the settling of my temporal concerns, and the disposal of what little property it hath pleased the Lord in his good providence to give, or may be pleased to give me, make this my last will and testament, as follows:—

“First, I most humbly commit my soul to my most gracious God and Saviour, who mercifully spared me, while living in open rebellion against him, called me, by his grace, in my one-and-twentieth year, and for the last twenty-six years has condescended to permit and enable me to preach the glorious gospel of the blessed God. I rely with humble confidence upon the atonement and righteousness of the Lord Jesus Christ, for pardon and acceptance, and eternal life, being the only foundation whereon a sinner can build his hope, trusting that he will graciously guard and guide me through the remainder of my life, support and comfort me in death; and that he will then be pleased to admit me into his blessed presence and heavenly kingdom.

“Secondly, as to my body, I will and desire, if I should die at Heathfield, that it may be decently interred in the burial-ground belonging to the chapel in which I have long laboured; and I indulge the hope that, in consideration of my long and faithful services, the church and congregation will pay the expenses attendant upon my funeral, and also, that they will kindly assist in making provision for the support of my beloved wife.

“To those highly respected Christian friends, whose kindness and liberality have so greatly contributed to the comfort and happiness of my life, I return my most hearty thanks, and feel assured that they will do what they can to promote the comfort of my beloved wife and family.”

Nearly twenty years have elapsed since this document was written. His family have grown up, and are settled in life. But there had been no accumulation in the interim. He left a small quantity of

household furniture, a few books, some garden plants and shrubs, and a small sum—under, I believe, twenty pounds—due to him from his people. In addition to this, he left two Bibles for two of his children; and these were all his worldly effects. And yet I never met with a more cheerful or more happy man, nor

one more beloved by his children. So true is the Divine maxim of our Great Teacher: "The life of a man"—his true happiness—"consisteth not in the abundance of the things which he possesseseth."

W. D.

Hastings, April, 1847.

NONCONFORMITY VIEWED IN RELATION TO VITAL GODLINESS.

The Substance of a Discourse delivered before an Association of Ministers and Churches at Oxford, on the 27th April, 1847.

"We have heard with our ears, O God; our fathers have told us what work thou didst in their days, in the times of old," Psa. xlv. 1.

As Protestant Nonconformists, looking to the word of God as our sole guide, in matters pertaining to conscience and religion, we are but little disposed to boast ourselves of our spiritual ancestry. If the principles espoused by our fathers were not in accordance with the "living oracles of God," no lapse of years could invest them with the attributes of truth; and however strict their harmony with the Divine standard, they could avail us nothing in the way of mere ancestral reliance, if it could be shown that we had lost their vital power.

We may, indeed, be descended of a noble race, "of whom the world was not worthy;" and yet our spiritual pedigree may be of as little value to us as was that of the scribes and pharisees in the days of our Lord, who boasted that they "had Abraham to their father," while the voice of Incarnate Deity proclaimed in their ears the unwelcome message, that "they were of their father the devil, because his works they did."

And yet there is a sense in which, not only fully, but with advantage, we may examine the relation in which we stand to the great and holy men, who in the olden time bore witness to the same church principles with ourselves. Though neither among the living nor the dead are we disposed to call any man "master, for one is our Master, even Christ, and all we are brethren;" yet assuredly, in surveying the retrospect of the past, we

may try to estimate the characters of our ecclesiastical forefathers, that we may truthfully determine our own actual position and standing as their children of another generation.

If, from the very complexion of our religious belief, as Nonconformists, we are less accustomed, than in some other religious connections, to pay an inordinate deference to the men of other times, it is not because we are incapable of estimating their virtues, or because we are insensible of the honour of claiming spiritual kindred with the mighty dead. "If any other man thinketh that he hath whereof to boast" of those who have partaken of his religious sympathies in a by-gone age, I am bold to say, that the Nonconformist who luxuriates in the records of the past, will have no cause to blush for the fame of his ecclesiastical ancestry. Could we ever stake the credit of our nonconformity upon the virtue of a name, or of a long succession of names, we might meekly brave a comparison of our claims with those of any other body of professing Christians.

This, however, is the last ground which, as Nonconformists, we are disposed to take. The greatest men may be in error; and even if it were not so, it may be that we are their unworthy successors. We can be satisfied with nothing post-apostolic, as a ground of religious belief, or as a rule of ecclesiastical practice. If our principles are not to be found in

the New Testament, they are not worth professing; and all the authorities by which we might try to prop them up must fail, in the great battle of truth, which is yet to be fought, upon the simple platform of the Holy Scriptures.

I feel no hesitation, however, in affirming, even in this stronghold of patristic reliance, that all that is essential to the being and form of our congregationalism is obviously recognized in the apostolic writings, and in not a single instance contravened, but rather sustained, by the uninterpolated records of the age next to the apostles.

Our principles, brethren, are these, that a church is a fellowship of Christian men,—that it is complete in itself, under Christ, with its bishops and deacons,—that it is independent of all foreign control,—that it has the right of self-government according to the laws of the gospel,—that its members and officers are subject to its own free choice,—and that no element of human authority enters into its constitution, laws, discipline, or official equipments.

Now, these simple principles, notwithstanding all the lofty pretensions which have come down to us from a remote but not primitive antiquity, are plainly and obviously deducible from the records of the New Testament; and we ask of churchmen the unimpeachable evidence, that any other principles obtained for at least 167 years of the Christian era. Sure I am that Clement of Rome recognizes no other principles. The writings of Ignatius have been so interpolated as to deprive them of the credit due to an historical document. And as it respects Justin Martyr, though living on the verge of a period fast degenerating into error and church pretension, yet he advances nothing that does not substantially harmonize with the congregationalism of the present day. We may be asked by churchmen, what became of our views of the pastoral office in the third and fourth centuries? and what of our independency, when the reign of councils and catholicism began their sway? As well might

they ask, where our church principles were in the middle ages? or attempt to tie us down to the articles of Trent, or to the opinions put forth of late years in the "Tracts for the Times."

Our church principles are where they always were—in the writings of inspired men; and we dare not turn away from the pure, celestial fountain, to slake our thirst at the muddy streams which pour along the channel of ages of corruption and darkness. We are but little troubled when taunted by churchmen about the recency of our nonconformity in this country, though the taunt comes with an ill grace from those who have asserted partial liberty for themselves. We desire to cling to nothing in common that we are not prepared to defend upon apostolical authority; and here our oracle speaks in a distinct and definite tone, while all uninspired antiquity presents a scene of confusion, darkness, and doubt. We feel ourselves in no strict sense bound by the interpretations and understandings of catholic antiquity; nor do we for a moment admit the idea of catholic authority in this or any other age. "To the law and to the testimony; if they speak not according to these, it is because there is no light in them."

With the dawning of the Reformation in this country, notwithstanding its acknowledged imperfections, arose that spirit of inquiry, and that attention to the word of God, which, with many other striking occurrences, led on first to Puritanism, and then to Nonconformity. The wrong principles embodied in the Reformation were incompatible with the supreme deference which it professed to pay to the word of God; and though we look with profound admiration at many of the men who struggled out of popish darkness into the clear light of the gospel, our homage is in some measure diminished by their lingering attachment to that human authority which had so grievously corrupted the Christian church, and which made the best of them stop short of the simple, irrefragable principle of unqualified submission to the authority of inspired men.

With our view of apostolic pre-eminence, we need be but little troubled about the human line of our succession, inasmuch as the stern dictates of conscience would not permit us to linger at a single stage of the past, until we had reached the hallowed sphere of inspired communication. Why, then, undertake the fruitless task of searching after pedigrees and spiritual descent, when the New Testament is open before us; and we can, at once, by a direct process, determine how far our church principles are in accordance with the only standard in religion worthy of being regarded?

But strong as we are in our own convictions of these great principles, we are not unmindful of the moral heroism which led men to act upon them at a period in our national history when human authority had overborne the liberties of Christian men. The Puritan age was alike remarkable in its relations to the past and the future. It was as life from the dead, or rather as life among the dead, when kingcraft and priestcraft united their direful energies to crush the liberties of the Christian church. It was as the star of hope to generations then unborn; and, though many who espoused its principles never saw fully and clearly where those principles were conducting them, yet it became a school in which great thoughts and great virtues were nursed into ultimate maturity. The struggle which arose in the days of Elizabeth for Christian liberty, promoted by the noble-hearted Puritans, and gathering strength by all the tyranny and oppression of the following reigns, may be regarded as the seed-bed of that revival of primitive Christianity, which may be traced in all those churches which reject the hierarchical principle, among which the congregationalism of the present age occupies a distinguished place.

It would not comport with the object and design of the present discourse to enter into anything like a minute historical detail of the mighty and perilous conflict through which the fathers of independency had to pass. The popish party,

the hierarchical party, and ultimately the presbyterian party, were all, in their different ways, opposed to the liberty which their system breathed; and had they not been men of masculine courage and determined endurance for conscience sake, the primitive platform of Christian discipline for which they contended, and for which they were prepared to suffer the loss of all things, would have been strangled at its birth. But they testified for truth, as the spirit of the times would permit; and when the rude onset of persecution drove them into exile, their very expatriation itself was made subservient to the cause which they espoused; and their successors of a better age, which they had laboured to produce, were permitted to sit under the shadow of that tree of liberty which they had planted in evil times, and watered abundantly with their tears and their prayers.

There is nothing which strikes us with profounder awe, in looking at this section of ecclesiastical history, than the lofty piety and the heroic virtue of the men who could endure so much for the assertion and maintenance of a great principle. Indeed, in so far as "church principles" fall back upon the simplicity of primitive times, nothing can sustain them in any age, and especially in an evil age, but a powerful current of vital godliness in those who profess them. Congregational Nonconformity can never stand as a mere political system. As a theory, indeed, it need not shrink from the most rigid investigation to which it can be subjected among church systems. But, then, it is too spiritual in its character and pretensions to admit of progress or triumph, but as it is held, advocated, and exemplified by men of faith and prayer.

This brings us to the immediate subject announced for discussion this evening, viz., "*Nonconformity viewed in its relation to vital godliness.*" Now, we are prepared to show that it *has* such a relation essentially involved in it, and that it can only verify its true claims by making manifest the reality and extent of such relation.

In looking at principles, we are prepared to show—

I.—THAT CONGREGATIONAL NONCONFORMITY HAS IN IT AN ESSENTIAL RELATION TO VITAL GODLINESS.

1. *Its doctrinal basis, embodying, as it does, all the grand elements of evangelical truth, allies it closely with all the imperishable realities of spiritual religion.* Without any creed or confession authoritatively prescribed, our Congregational Nonconformity, through all the periods of its history, has maintained a decisive tone on the great and cardinal truths of the everlasting gospel. Its orthodoxy, in a well-defined sense of that term, has been beyond all suspicion. Moderate Calvinism, so called, has been the type of its doctrine; though no ecclesiastical screw has been applied to produce a forced uniformity. Whatever is most vital in the Christian system has been the staple of our ministry. Our pulpits have been bold and decisive in the announcement of all those truths which stand opposed to self-righteousness, religious scepticism, and antinomian license. We have had no sympathy with those who have impugned the Trinity, the Deity of Christ, and the vicarious nature of the Redeemer's sacrifice. Ours has been the steady determination to glory only in the cross. Justification by the righteousness of faith has been the only hope held out by us to dying men. A spiritual, and not a ritual transformation, by the power of God's regenerating spirit, has been the burden of our message. Yet have we never been identified with those who would relax the claims of moral obligation, and turn the grace of God into licentiousness. For the truth of all this we can appeal to the writings of our most distinguished men, from the Puritan age downwards, and no less to those who occupy and adorn our ministry in the present day. Spiritual religion, as opposed to the heterodoxy of some, and the pharisaism and formalism of others, *has* been, and *is*, the grand peculiarity of Congregational Nonconformity. And, if ever this aspect of our affairs should be changed, the glory

of our denomination will have passed away.

2. *Its principle of membership, as recognizing the spirituality of the kingdom of Christ, allies it essentially with vital godliness.*

Its doctrinal element gives the cast and complexion to its religious fellowship. It is believed among us, that the title to membership in the apostolic churches was the evidence of "repentance towards God, and faith towards our Lord Jesus Christ." Without the recognition of this definite principle of Christian communion, there could be no distinct line of separation between the church and the world. Moral virtues, submission to outward rites, theoretical acquaintance with the gospel, could never realize "the communion of saints," in the absence of true conversion to God, deliverance from the power of unbelief, and union by faith to the great Redeemer. We hold it to be essential to fidelity to Christ's claims, that the church should be distinguished from the world *practically* as well as *doctrinally*. A church is not a code of doctrines and laws; but a circle of living men, embodying the great truths of the gospel, and proving its vital reception of them by the palpable demonstrations of repentance, faith, and holiness. It may be quite true, that after the most careful scrutiny, there may be instances now, as in the apostolic age, in which false professors, and persons being deceived, may creep into the fellowship of the church; but this is no reason for the exercise of less, but of more vigilance. It is impossible to administer the spiritual laws of the gospel but among spiritual men: hence the obvious necessity of admitting those only to Christian communion who can realize its ends, who can enjoy its privileges, and who can fulfil its obligations. Though the early Puritans, and some of the Nonconformists, did not feel themselves bound by their views of the law of Christ, to reject the patronage of the State in support of religion; by all the original Independents this corrupting and un-

natural alliance was formally renounced; and, both before and since the Revolution, the Congregational Body in this country has been agreed in the conviction, that "Christ's kingdom being not of this world," cannot, without material detriment, be associated with the secular and selfish interests of human empire. No two injunctions can be more distinct, or more binding: "Give to Cæsar the things which are Cæsar's, and to God the things which are God's." Happy we are to say, that Congregationalists are not the only body of Christians in our day, who resolutely maintain the non-political and non-secular aspect of the Christian church. And there are those, alas! who avow our doctrine, and yet cling practically to the union of Church and State.

3. *Its plan of discipline, in separating the precious from the vile, allies it essentially with vital godliness.*

We hold that the absence of discipline is incompatible with the prevalence of social Christianity in the present imperfect state. If there be no actual method of dealing with those who prove themselves unworthy, it is quite clear that the distinctive character of the church, except so far as mere name is concerned, would very speedily cease to be a reality. If it be necessary to demand Christian qualification in order to membership, it is no less necessary to see to it that such qualification is not subsequently lost. We are not to "suffer sin upon a brother;" nor to be "unequally yoked with unbelievers." "If a brother be overtaken in a fault, those who are spiritual are to restore such an one in the spirit of meekness, considering themselves lest they also be tempted." Those who "sin before all, are to be rebuked before all;" while more private offences are to be dealt with privately, in the first instance, with a view to their removal. Incurable offenders are to be removed from the fellowship of their brethren, that the church may not be polluted, and as the most probable means for their restoration; but if they repent, and humble

themselves for their transgression against God, they are to be reinstated in their Christian privileges, "lest they should be swallowed up of over-much grief."

Thus it will be seen, in the review of these principles which enter into the very elements of Congregational Nonconformity, that it allies itself distinctly in theory with the power of vital godliness. It has ever been the unflinching advocate of those doctrines of grace, upon which the salvation of perishing sinners depends; and no settled taint of heterodoxy rests upon its escutcheon. Its principle of membership is, that converted and believing men are the only precious stones which are to compose the great spiritual temple. And its grand disciplinary rule is, that none are to be retained in fellowship who forfeit the religious character which gained them admission into the Christian church. These primary principles, in connection with the absence of all secular control in the management and support of their system, impart to the views of Congregational Nonconformists an air of unearthliness and spirituality, which cannot fail to associate them with the interior and vital power of Christianity. Their system of doctrine, membership, government, and unencumbered ritual, seems to proclaim, in a distinct and emphatic tone, that the kingdom of God is not meat and drink; but "peace, and righteousness, and joy in the Holy Ghost." Our

IIND PROPOSITION IS, THAT CONGREGATIONAL NONCONFORMITY CAN ONLY VERIFY ITS CLAIMS BY MAKING MANIFEST THE REALITY AND EXTENT OF ITS RELATION TO VITAL GODLINESS.

1. *This is a conclusion which might be reached on mere general grounds.* For the more simple and spiritual that any theory of church principles may be, the more necessary it is, both for consistency and efficiency, that there should be no palpable discrepancy between its professed platform and its actual and known character. The best things, in profession and outward seeming, become the worst, when they are dissociated from the essen-

tial elements which impart to them their true value and their obvious vitality. No greater mistake can be committed than for men to suppose that systems of church government are of value, for their own sakes, when they are denuded of their spiritual glory, and cease to be the instrument and expression of the spiritual life.

No one can thoughtfully contemplate the inspired record of the apocalyptic churches, without reaching the affecting conclusion, that the purest forms of ecclesiastical polity may exist, where error, corruption, and spiritual torpor prevail. A scriptural form of church government is doubtless the fittest medium for developing the energies of our social Christianity; but let the vital elements of faith, and love, and holiness, be supplanted, and what is the most primitive model of church order and rule, but a body without the soul,—a fair and lovely form without the animating principle?

Indeed, it cannot be concealed, that the nearer any church advances to the professed standard of apostolic times, the more obvious and painful will be its practical departure from the spirit and power of the primitive faith. Worldly men may take shelter in systems which are worldly like themselves; but when they are found in association with forms of worship and doctrine which are essentially spiritual in their aspect and claims, the discrepancy will be alike painful and revolting.

It cannot be too deeply impressed upon the minds of thoughtful and Christian men, that the outward form and type of Christ's church are in strict harmony with the spirit, principles, and design of his gospel. They are intended and fitted to develope the spiritual life. They are not of this world, just because they are ordained to minister to the power and prevalence of spiritual and invisible realities. It would be utterly impossible to apply the church principles of the New Testament to a body of mere nominal Christians. They appeal to the hidden principles of true and genuine saintship.

They profess to regulate and control the conduct, spirit, and intercourse, of men spiritually alive, not of men "dead in trespasses and sins." They suppose a transition from unbelief to faith, from enmity to love, from sin to holiness. Human laws and authority may restrain or punish the overt acts of men; but the laws of Christ are intended, and, by the grace of the Spirit, are adapted, to mould and regulate the inmost affections of the soul; and to create external obedience upon principles of reverence, gratitude, and love. But even the laws of Christ cannot effect impossibilities. Though they have a claim upon all—just because they are wise, holy, and benevolent—they can only take effect where the principle of faith has obtained the ascendant; and it is an *eternal* truth, that they were never intended to minister to a mock exhibition of the holy and heavenly principles of the Redeemer's kingdom.

What, then, is the grand lesson conveyed to the churches of our order by a solemn review of these principles? Is it not, that we dare not rely on the apostolicity or primitive simplicity of our church system? As a medium of Christian development, it is divinely and wisely adapted to its end; but if it takes the place of vital Christianity in the members of our several churches, then will it become our snare and our reproach; and others who adhere to less scriptural systems may become our rivals in all the essential graces of the spiritual life. As in the worst schemes of ecclesiastical polity, the life of true faith may sustain and nourish itself; so in the best, it is but too frequently manifest, that it may sink into utter decay. We may observe,

2. *That Nonconformity has always been seen to greatest advantage when it has been found in alliance with a lofty and devoted piety.*—In the earlier periods of our national history, our Nonconforming forefathers had to struggle for a comparatively undeveloped principle. They had to do this by the light of faith, amidst the contempt and derision of the

world, and with all the stormy elements of persecution playing around their devoted heads. But it was amidst scenes like these, as in primitive times, that a masculine piety was nurtured to its full maturity; and that Christian liberty was asserted and maintained upon the platform of enlightened conscience, sustained by the power of vital godliness. We may well entertain a doubt, whether, in these days of settled liberty, wrought out for us and for our country, by the Nonconformists of a bye-gone age,—our churches move in an orbit as lofty and spiritual, as when they were oppressed by the arm of power, and tolerated rather than cherished.

By these remarks it is not intended to set light by the advantages arising from full liberty of conscience, or to discourage the present race of Nonconformists from bearing their unfaltering testimony to the genuine principles of Christian freedom. On the contrary, they must never forget that, so long as the patronage of the State is conceded to particular sects, they will have to watch, with a sleepless eye, the movements of two distinct classes—the *statesmen* of the age and the *churchmen* of the age. Never will liberty stand on a firm footing, while any civil incorporation of Christianity exists in the midst of us—not even though that incorporation should be so far enlarged as to embrace all religions that will accept the political bribe. Nay, my firm belief is, that when this sort of corrupt patronage has been generalized, the conscientious sections of the Christian church which dare not accept of it, will have to encounter the perils which we had fondly hoped in this country would only disfigure the history of the past. Let any candid man, not warped with prejudice, read the late debate in the House of Commons, and he will be at no loss to discover the venom and spite indulged in by men of all political parties against those who dare not take to the aid of the state in the support of religion.

But while we would urge this particular species of vigilance, there is another which we would yet more earnestly urge. It is

the vigilance of self-jealousy and self-distrust. In times of ease and comparative prosperity, we are in danger of being entangled in the spirit of the world, and of losing that brilliant polish and refinement of moral and religious sentiment which persecution rarely fails to impart to men of lofty bearing. We are thankful for our liberties; but if they should, through our grievous infirmity, become the means of lowering the standard of our spirituality, and of tempting us to cling to “the form of godliness without the power,” how powerless, for the future regeneration of mankind, will be our congregationalism, which has come down to us from a band of noble confessors to the truth of Christ. Far be it from us to look upon men or things with a gloomy or jaundiced eye; but we do perceive, in the extension of the political franchise, in the introduction of Dissenters to our city corporations, and in the growing interest which our churches, as such, take in the parliamentary questions of the day,—the working of elements which may, through the artifice of Satan, and the deceitfulness of the human heart, inflict a serious and lasting injury upon the piety of our Nonconforming communities.

One thing is certain: if the spirituality of our churches is suffered to expire—if politics take the place of prayer; if a flippant sectarianism is substituted for deep-seated, solemn convictions; if we are tempted to rely on the purity of our system rather than in the godliness of our lives—we shall have done more to check the onward course of Protestant Nonconformity than could have been effected by the frown of the world, or by the supercilious contempt of those who can see nothing worth commending beyond the pale of an Established Hierarchy. The public spirit of these times is no doubt an evidence of our intellectual and moral advancement; but we shall have purchased that public spirit at too costly a rate, if we fail to associate it with a fervent adherence to gospel truth, and a vigorous display of the Christian life. It is easy to become wranglers upon every

question that springs up for discussion; but to be high-minded, conscientious men, "full of faith and of the Holy Ghost," is an attainment which all might covet, but which few comparatively reach.

May we not, dear brethren, look back with advantage to the spirit of the olden time? Would not the stirring zeal of the present age be greatly improved by being brought into combination with the contemplativeness and profound devotion of the generation of Nonconformists which has passed away? We cannot read the memorials of our Nonconforming forefathers without feeling that we are dwarfs in the spiritual life. "We have heard with our ears, O God; and our fathers have told us what works thou didst in their days, in the times of old." Would that we could call up from the tombs in which their ashes repose the seraphic spirits of those mighty champions who advocated and adorned our principles in evil times. We can never think of them without self-reproach; nor can we think of ourselves in comparison with them without feeling that we have become, in many respects, a degenerate race. We want a mighty ministry that shall shake and convulse the minds of men with the power of heavenly truth. We want to see our churches occupied with great realities, more profoundly enlightened, more deeply devotional, less pugnacious, far more instinct with the spirit of love, far more clad in the beauty of holiness, and far more intent on a world's salvation. There is a restiveness in many of the churches in the present day, which we long to see subdued—a tendency to differ and contend about the veriest trifles, and a love of change, which makes the position of our pastors, in many cases, anything but a bed of roses. I express it as my conviction, after a long deliberate investigation of facts, that we lack nothing so much as an increase of vital godliness. Our Nonconformity cannot live, much less thrive, without it. It is the soul of our Ecclesiastical polity. It is the life of all our fellowships, the spring of all our action, the bond of all our union, and the

source of all that power which is to tell upon a world lying in the wicked one.

3. *We observe, finally, that if our Congregational Nonconformity is to survive the struggle which it has now to maintain, and is to pass on with honour and triumph to the coming generation, it must be increasingly seen in unequivocal alliance with the power of vital godliness.*

We have reached a crisis in the history of this country. Formerly, statesmen held fast to the doctrine, that while it was their duty to uphold religion, yet the whole weight of their authority and influence was to be thrown into the scale of one particular church. Through this fiery ordeal Protestant Nonconformity has passed unscathed. But now we are in a transition state, and our most enlightened statesmen are about to make all religions, as far as they can, stipendiaries of the state. The effects of this will doubtless be twofold,—to increase to an awful extent the worldliness of the Christian profession, and to test the sincerity of those who have hitherto regarded the kingdom of the Redeemer as a spiritual and self-sustained institution. The crisis to which we refer has, beyond doubt, been brought on by the Anglo-Catholic party in this country. By their indoctrination of the people, and many of the clergy, they have succeeded in weakening the principles of the Reformation, and in creating a strong feeling on the side of Romanism. Statesmen there have always been, who would have gladly favoured Rome, and saturated every religious institution with the Erastian principle; but it remained for the Puseyite party in this country to prepare the way for the state of things which is fast approaching, and which I greatly fear will lead many to make shipwreck of faith and of a good conscience; when they find that not one sect only is frowning upon them, but all sects which have consented to be taken into the pay of the State. Our Congregational Nonconformity dare not prove so recreant to its avowed principles, nor so ungrateful to the men of past times who have borne the burden and heat of the

day. But what is to enable it to keep its head erect above the swelling tide which is likely soon to pour in upon it, when statesmen, by reason of their new allies, will be able to treat it with contempt?

My brethren, there is but one refuge to which it can betake itself; but, thank God, that is all-sufficient! Let our Nonconforming principles, which will suffer no alliance with the state in spiritual matters, be associated with the spirit and power of vital godliness, and we have nothing to fear. This will give tone and energy to all our movements for our own edification, and for the salvation of the world; while it will draw down upon our pastors and churches those copious showers of Divine blessing which will crown them with fruitfulness and peace. Sifting times, I doubt not, are rapidly approaching; but if we are true to the doctrine of Christ, and to the spirit and usages of the primitive church, we may bid defiance to all the powers of earth or hell. The brightest gem in the crown of our Nonconformity will be the growth and prevalence of the heavenly mind. For this mind, our principles themselves exist; and, in the absence of it, their public profession is the reproach of those who make it.

Our pastors, however devoted, must awake to new energy in their Master's service; must stand prepared for great undertakings in the spirit of prayer; must become more thoroughly imbued with the mind of Christ; must dig deeper into the mine of Scripture; must preach with a more seraphic zeal; must watch for perishing souls with an intenser purpose to rescue them from perdition; must be more entirely absorbed in the one great purpose of labouring for eternity with

death and judgment continually before them.

Our churches must be abodes of truth and peace. The demon of strife must be driven from their midst. Their membership must be knit together in love. An unction from the Holy One must rest upon them. United and fervent prayer must cement their fellowship, and hallow their social intercourse. There must be no struggle for pre-eminence; no self-seeking; no petty jealousies; no secret whisperings and backslidings; but all must be humility, brotherly kindness, and charity. Such a condition of our Nonconformity would invest it with a transcendent moral force, which would make it the terror of the enemy, the boast of its friends, the joy of angels, and the glory of Christ.

In conclusion, let every Congregational Nonconformist be more than ever impressed with his responsibility. Your avowed principles admit of no neutrality in religion. In professing to hold a *primitive faith*, you should tremble lest you should be found destitute of a *primitive spirit*. Your church principles require that you should know the truth, and that the truth should have made you free. Your membership in the church ought to attest the reality of your conversion and the genuineness of your faith. With the vows of Christ upon you, there should be inscribed upon your character "Holiness to the Lord." Your Nonconformity can only flourish in the element of habitual communion with God. It is a plant of celestial origin and growth, and it can only become fruitful in holiness and love, as it is continually refreshed and invigorated by the dews of the Spirit.

Chelsea.

J. M.

ENCOURAGEMENT FOR YOUNG MINISTERS TO ENGAGE IN OPEN-AIR PREACHING.

I. *Christ practised it.*

We never feel so happy as when we think our feet are just in the footsteps of our Divine Master. I appeal to all godly men, if it is not so. Well, "the Sermon

on the Mount," will always remain as Christ's sanction to the important work.

II. *The New Testament commands it.*

"Go out *quickly* into the streets and lanes of the city, and bring in hither the

PYE SMITH TESTIMONIAL.

PROCEEDINGS AT A PUBLIC BREAKFAST

IN THE

LONDON TAVERN, BISHOPSGATE STREET,

JANUARY 8, 1851,

ON THE

PRESENTATION OF A TESTIMONIAL

TO THE

REV. JOHN PYE SMITH, D.D., LL.D., F.R.S., F.G.S.,
&c. &c.

TO WHICH IS ADDED

A LIST OF THE CONTRIBUTORS.

LONDON:

JOHN SNOW, 35, PATERNOSTER ROW.

1851.

day. But what is to enable it to keep its	death and judgment continually before
head erect above the swelling tide which	them.

[The following pages contain all the documents necessary to a complete account of the origin and presentation of the "Pye Smith Testimonial."]

TESTIMONIAL

PROPOSED TO

THE REV. DR. JOHN PYE SMITH.

"IN the month of January next our venerable and learned friend, the Rev. Dr. J. PYE SMITH, will enter upon the fiftieth year of his academical labours in Homerton College.

"During his connection with that Institution, not only has he been the most distinguished ornament of his own Denomination, which has reaped the largest share of honour from his name, and advantage from his services; but, by his profound and accurate Scholarship, his elaborate and invaluable Works, his unblemished consistency of character, and his manly adherence to principle, he has won for himself a more than European reputation, and has conferred lasting benefits on the whole Christian and literary world.

"As attached friends and former pupils of Dr. Smith, we are unwilling to allow so extended a period of service to close without some enduring testimony of respect and esteem. We therefore invite those who concur with us in this feeling to meet in the Congregational Library, Blomfield Street, Finsbury, on Wednesday, the 14th of November, at twelve o'clock, for the purpose of deciding on the best mode of carrying our wishes into effect.

"THOS. RAFFLES.

"JOHN YOCKNEY.

"ROBT. HALLEY.

"RICHARD ALLIOTT.

"JOSHUA C. HARRISON."

"CONGREGATIONAL LIBRARY,
"November 1st, 1849."

MEETING at the Congregational Library, Blomfield Street, on Wednesday,
November 14th, 1849. *Present* :—

SAMUEL MORLEY, Esq., IN THE CHAIR.

Rev. GEORGE CLAYTON, Walworth.
— JOHN LEIFCHILD, D.D., London.
— JOHN YOCKNEY, Islington.
— CALEB MORRIS, London.
— ALGERNON WELLS, Clapton.
— W. S. PALMER, London.
— J. C. HARRISON, Camden Town.
— JOHN STOUGHTON, Kensington.
— EDW. STALLYBRASS, Hackney.
— JOHN HAYDEN, High Wycombe.
— S. S. ENGLAND, Mill Hill.
— J. N. GOULTY, Brighton.
— JOHN ROBINSON, London.
— BENJ. WILLS, Holt.

Rev. CHAS. WILLS, Lechlade.
— ALEX. GOOD, London.
— J. V. MUMMERY, Hackney.
— J. DE KEWER WILLIAMS, Tottenham.
— ARTHUR TIDMAN, D.D., London.
— GEORGE WILKINS, London.
— JOHN KENNEDY, M.A., Stepney.
— J. W. MASSIE, D.D., LL.D., London.
— THOS. THOMAS, Wellingborough.
— ROBERT ASHTON, Putney.
— T. W. DAVIDS, Colchester.
— E. A. WALLBRIDGE, Demerara.
— S. A. DUBOURG, Clapham.
— THOMAS JAMES, London.

WM. ALERS HANKEY, Esq.
WM. SMITH, Esq., LL.D.
JOSIAH CONDER, Esq.
HENRY RUTT, Esq.
W. B. BOURN, Esq.
F. N. JOHNSTONE, Esq.
JNO. MOGINIE, Esq.
S. G. UNDERHILL, Esq.
SAMUEL IVES, Esq.
GEORGE PARKER, Esq.

JOSHUA WILSON,* Esq.
EDWARD SWAINE, Esq.
BENJ. HANBURY, Esq.
JOSEPH EAST, Esq.
T. B. KING, Esq.
JAMES CARTER, Esq.
NATH. GRIFFIN, Esq.
JOHN CAPPER, Esq.
EDWARD EDWARDS, Esq.
SAMUEL THOROWGOOD, Esq.

THE PYE SMITH TESTIMONIAL.

At a Meeting held at the Congregational Library, Blomfield Street, on Wednesday, the 14th of November, 1849, for the purpose of resolving on some public Tribute of Respect to the Rev. JOHN PYE SMITH, D.D., F.R.S., &c. &c.,

SAMUEL MORLEY, Esq., in the Chair; *

The following Resolutions were unanimously adopted:—

Moved by Dr. Leifchild; seconded by W. A. Hankey, Esq.; supported by Rev. J. N. Goulty, Brighton:—

“That this Meeting desires to offer humble thanks to the Father of Spirits for all the great and godly men with whom he has enriched the world, and for their various contributions towards its material and spiritual cultivation and happiness.

“That, while this Meeting devoutly acknowledges the goodness of God in calling and qualifying men in every age for the work of the Christian Church, and expresses special gratitude for those worthies whose names adorn the history of British Nonconformity—as Goodwin, Baxter, Owen, Howe, Henry, Watts, and Doddridge,—it would record its highest respect and truest affection for one of the living successors of these illustrious men, JOHN PYE SMITH, a man eminent for his personal virtues and professional excellencies, for his accurate and extensive scholarship, for his careful researches in the various departments of history and science, for his vast stores of sacred knowledge, Biblical, Theological, and Ecclesiastical, and for his ‘Testimony’ to the Person and Priesthood of the Son of God.”

Moved by Dr. William Smith; seconded by Josiah Conder, Esq.; supported by Rev. John Yockney and Rev. John Hayden:—

“That this Meeting wishes to embody in a permanent memorial its gratitude to God for Dr. J. Pye Smith’s life and labours during

* For a list of the Gentlemen present, see the preceding page.

half a century in connection with Homerton College, and for the influence which his character and writings have exerted on the ministry, the Church, and the world; and that for this purpose, this Meeting proposes to raise by public subscription a sum of money to be laid out on interest for Dr. Smith's benefit during his lifetime, which sum, on his death, shall be appropriated to found Divinity Scholarships, bearing his name, in the New College at St. John's Wood, London."

Moved by the Rev. George Clayton; seconded by the Rev. Algernon Wells; and supported by Revs. S. S. England, T. W. Davids, and A. Good:—

"That the following Gentlemen be appointed a Committee—with power to add to their number—for accomplishing this great design:—

TREASURER.

WILLIAM ALERS HANKEY, Esq., Hyde Park Gardens, and Fenchurch Street.

Rev. W. L. ALEXANDER, D.D.

— R. ALLIOTT, LL.D.

— G. CLAYTON.

— T. CRAIG.

— A. GOOD.

— R. HALLEY, D.D.

— J. HARRIS, D.D.

— E. HENDERSON, D.D.

— CALEB MORRIS.

— T. RAFFLES, D.D., LL.D.

— R. VAUGHAN, D.D.

Rev. F. WATTS.

— A. WELLS.

EDWARD BAINES, Esq.

T. M. COOMBS, Esq.

JOSIAH CONDER, Esq.

N. GRIFFIN, Esq.

J. R. MILLS, Esq.

J. MOGINIE, Esq.

SAMUEL MORLEY, Esq.

WM. SMITH, Esq., LL.D.

JOSHUA WILSON, Esq.

SECRETARIES.

Rev. JOHN YOCKNEY, 9, Highbury Terrace.

Rev. J. C. HARRISON, 24, Queen's-road, Camden Town.

HENRY RUTT, Esq., Upper Clapton.

PRESENTATION OF THE TESTIMONIAL.

The Committee, having succeeded in obtaining donations to the amount of £2,600. for the purpose mentioned in the preceding Resolutions, invited all the Subscribers to attend a Public Breakfast, on Wednesday, January 8, 1851, at the London Tavern, Bishopgate Street, in order to present their Testimonial to the Rev. JOHN PYE SMITH,

D.D., LL.D., F.R.S., &c. The gathering was numerous and respectable, comprising nearly all the principal Metropolitan Ministers and leading Laymen of the Congregational Denomination. Near the chair sat the venerable Doctor with his lady, his sons, daughter, and many others members of his family, surrounded by the Revs. Dr. Harris, Dr. Campbell, Dr. Leifchild, Dr. Massie, G. Clayton, T. Binney, J. C. Harrison, J. Kennedy, S. S. England, John Davies, and many other Ministers. Amongst the Laymen were S. Morley, Esq., E. Edwards, Esq., W. B. Bourn, Esq., H. Rutt, Esq., J. Carter, Esq., Thos. Piper, Esq., John Finch, Esq., E. Swaine, Esq., John Morley, Esq., W. W. Morley, Esq., Isaac Sewell, Esq., W. J. Kingsbury, Esq., W. Kent, Esq., S. P. Arnold, Esq., E. Parson, Esq., John Capper, Esq., T. H. Devitt, Esq., James Powell, Esq., John Crossley, Esq., (Halifax,) F. R. Johnstone, Esq., George Meek, Esq., &c. &c. The proceedings were deeply interesting, and characterized throughout by a cordial appreciation of the distinguished scholarship and eminently Christian character of the venerable and accomplished guest. After *a déjeuner à la fourchette*,—

WILLIAM ALERS HANKEY, Esq., Treasurer of the “Testimonial Fund,” and Chairman on the present occasion, rose and spoke as follows:—My Christian Friends, we are met to give a practical answer to a question once put by a mighty monarch—“What shall be done for the man whom the king delighteth to honour?”—in our case, not an earthly king, but the King of kings—“Head over all things to the Church.” That King has honoured our friend in a signal manner,—not only by early communicating to him the rich blessings of his grace,—endowing him with a large measure of the best gifts of nature, in an intellectual sense; but also by giving him great perseverance in labour, through a long space in human time,

to exemplify the effects of these combined endowments for the benefit of the Christian Church. He has been favoured by God with a protracted period of useful and honourable labour, in which he has served his heavenly Father, the Church on earth, and even generations to come, in a distinguished manner; and, if we compared his course even with that of others who have rendered the most important and permanent services to the cause of the Gospel of Christ in the world, he would be found to occupy a very high and conspicuous place among the most eminent of them. We have heard of the labours of Grotius, of Walton, and a host of others: but I feel confident that, taking the whole period of our friend's untiring exertions, night and day, in the varied field of Christian and of literary labour, he has spent as many *hours of toil* in the course of his life as either of them; or, indeed, as any of the numerous worthies who have so justly obtained the respect and veneration of the Christian Church.

I may say, that so far as mere time fits me for bearing a testimony to the worth of our friend, I have been favoured with more than a common-place acquaintance with him and his labours, during the last fifty years. I well remember the period when, then a young man, he was chosen to fill an important, though not, at first, the highest appointment in the College at Homerton. It was indeed, at the time, thought by some that he was too inexperienced for a sphere so responsible and arduous: for its functions included not only the ancient languages, but Mathematics, and Natural and Moral Philosophy; from a portion of which, however, he was subsequently relieved. It was, besides, felt to be not a little disadvantageous to Mr. Smith, on his entrance on his new and untried duties, that he should be the immediate successor of Mr. Fell, a man of eminent literary

eminence, and the author, among other distinguished productions, of a "Treatise on the Dæmoniacks of the New Testament;" and it was feared that not only he, but the Institution itself, might suffer from the comparison. But these fears soon vanished before the reputation he had acquired, and was continually confirming, as an indefatigable and successful student. He brought that reputation with him, which he ever sustained by the growing extent of his learning, evinced by his instructions, and various productions in defence of the fundamental truths of the Christian religion, and especially that of the Divinity of the Saviour. His replies to the learned opponents of that vitally important doctrine, were almost universally regarded as eminently successful and conclusive. I speak as a contemporary of my friend; though, being his senior in age, I myself was already settled in life, and had a family. I and my household attended, in part, Mr. Smith's ministrations,—for he added the labours of the pulpit to those of his tutorship—first in the Lecture-room of the College, and subsequently in the Chapel in the Gravel Pits. At this early period of his course our intimacy began; and it ripened into a friendship which, I believe, on both sides, still maintains its full power, and led me to become a feeling sharer in some of the trials that afterwards awaited him.

On one of those occasions the Doctor afforded me the perusal of the MS. syllabus of his course of Divinity Lectures, and I well remember the earnestness and admiration with which I perused them. At every page the vast extent of his reading, and the variety of his acquisitions, were conspicuous. They reminded me of a similar production from the pen of the accomplished and venerated Doddridge. May I be allowed here to suggest how desirable it is that the Doctor should present this

invaluable digest of theological knowledge to the public? If his strength is not equal to the undertaking, I trust some competent editor will be found to undertake it, under his own inspection. Whenever this is done, these Lectures will stand as a lasting monument of his vast industry and scholarship. I could only wonder, and wonder still, how he was able to command time to accomplish so much.

I am not sure (I think not) that Dr. Smith had devoted so much attention at that period to German literature, as he has since done; but whether or not, in the event of revision by himself, or under his own eye, the work would have the benefit of the extensive knowledge of the writers in that language, which has since rendered him not a little conspicuous.

In reference to the *special object* of our meeting, I am sure I express the feeling of the whole assembly, when I say that we are "*delighted*" at the opportunity afforded us *to do Dr. Smith honour*. I would that the sum which is to furnish the testimonial of it were higher than it is, that it may better comfort his declining years,* but doubt not that it will become so; and that, when he shall no longer need it, it may be employed in founding the intended *Scholarships*, which shall perpetuate his name for ages to come, in connection with "*NEW COLLEGE*," London, lately established,—which, I hope, will, under its new constitution, and by the enlarged services which it will be enabled to render to the Churches of our country, attract to its support a measure of liberality in proportion to its just claims. The sum already raised is £2,600, which has been invested

* The constant purchases of costly books necessary for his pursuits must have borne heavily on his limited income; and it is proper to mention that, on retiring from Homerton, he has presented to NEW COLLEGE a large and important addition to its Library.

in the Three per Cent. Consols, in the name of several trustees, for the intended purposes.

I am sorry that the venerable Doctor cannot, through the infirmity of deafness, personally respond to the Address which is about to be read; but this may render us more thankful to Providence for the past labours and services of his life, and lead us to offer up our prayers for his support and comfort in his few remaining years. Should he be still preserved to us for a time, I know he will not be idle. He could not be so if he would; and we may therefore hope for some further results of his varied attainments, in such form as may be adapted to his health and strength. (The speaker then resumed his seat amidst applause.)

The REV. JOSHUA C. HARRISON, one of the Secretaries, then stated that letters had been received, regretting their unavoidable absence, from several Noblemen, Ministers, and other Gentlemen, including the following:—the Earl of Carlisle; the Right Hon. M. T. Baines, M.P.; Charles Lushington, Esq., M.P.; Rev. John Alexander, Rev. Dr. Alliot, Rev. John Bruce, Rev. Dr. Burder, Rev. John Clayton, Rev. T. Craig, Rev. John Angell James, Rev. John Medway, Rev. W. Notcutt, Rev. Dr. Raffles; General Addison; W. Hunter, Esq., Alderman; Edward Baines, Esq., Josiah Conder, Esq., James Cunliffe, Esq., W. B. Gurney, Esq., and Thomas Priestley, Esq. Several of their letters were read, and among them the following pathetic and highly interesting communication from James Montgomery, of Sheffield:—

“THE MOUNT, SHEFFIELD,

“January 7th, 1851.

“DEAR SIR,

“I am ashamed to have deferred to the last day what I ought to have done on the first, after receiving your obliging notice of the

intended presentation of an honourable memorial of regard and esteem to the Rev. Dr. PYE SMITH, for his long and eminent services and labours as a Christian Minister and a most able Divine, worthy to rank with the highest of contemporaries, who have shone forth together, by holding forth the word of truth, as lights of the world, both from the pulpit and the press. The blessing of faithful Abraham has been signally extended to him: 'I will bless thee, and thou shalt *be a blessing.*'

"I well remember the day and the place (many, many years ago) when my beloved friend communicated to me in confidence the proposal which had been made to him, to accept an engagement in Homerton College. This he was tremblingly willing to meet, though humbly diffident of his qualifications to fulfil the duties of such a situation. Ingenuously asking what I thought of the matter, how was I to answer otherwise than 'Go, for the Master calleth thee?' He went, and faithful hath been He who called him; mercifully making 'the Servant to be as his Lord, and the Servant to be as his Master,'—self-denying, self-sacrificing, cross-bearing, labouring and suffering, with cheerfulness, and devotion of his best faculties, in testifying of Jesus that He is truly the Son of God, and God manifest in the flesh, to destroy the works of the devil, and to bring in everlasting righteousness. And the Lord has put peculiar honour upon him among his brethren, and caused his standing in the sacred literature and in the eyes of the so-called religious world,—has caused his standing, I say, to be not confined to the people of his own denomination (though it well becomes these to glorify God in him), but his praise is in all the Churches of Christ, where his learned and sanctified treatises, illustrating the vital and life-giving doctrines, against the enmity of carnal minds, and the unbelief of degenerated hearts, have been read with spiritual improvement.

"My venerable friend and I were companions in youth, and started in life together in different paths, with little knowledge of the world, and perhaps as little of ourselves. I dare not carry the correspondence with one another a step farther. Suffice it to say of him—he chose the better part, which being faithful has never been taken from him; and never *will* be, never *can* be, till he must stand in his lot in the end of days. The next and last call of the Master to him will then be, 'Come up hither;' and after that, the first, the last, the eternal salutation beyond life and death, and chance, and change, will be, we fervently trust, 'Well done, good and faithful servant, enter thou into the joy of thy Lord!' May this be the personal experience of all who wish him 'God speed' on the present occasion, to behold for

ourselves, where alone it can be seen, even in heaven, that anticipated fulfilment of all the good purposes of the Lord's will, with Him and the work of faith for ever.

"I am, very truly,

"Your obliged friend and servant,

"J. MONTGOMERY."

"To H. RUTT, Esq.,
of Clifton."

The Reverend Gentleman, in the name of the Subscribers, then read the following Address to the venerable Doctor, which had been prepared by the Committee; the Assembly expressing their hearty concurrence by acclamations at its close.

ADDRESS TO DR. SMITH.

"It is to us a source of real thankfulness and joy, dear and honoured Sir, that your health and strength have allowed you to accept our invitation, and to be present with us this day. The object of our meeting has exclusive reference to yourself—your past life and your present position and prospects. We are most anxious, at this epoch in your history, to assure you that we are not unmindful of the important services which you have rendered to the Church of Christ, and to the cause of learning and freedom, but that we esteem it an imperative duty to manifest our gratitude for those services in a public and enduring form.

"Nations and Churches are deeply indebted to their great men,—men who distinguish themselves either by remarkable energy and purity of character, or by lofty genius and learning. Such men illustrate the age in which they live, bring to light its hidden capabilities and tendencies, and guide its activity to objects of real utility and importance. They are emphatically the gifts of God, and are raised up by him to unfold and estab-

lish great principles, and to give a strong and upward impulse to the public mind. They cannot live to themselves, but confer lasting benefits on a wider or narrower circle, whose opinions and character they are the means of forming. The career of men who thus enrich the Church, or the world, ought to be regarded with interest and gratitude; and, when it is brought to an honourable close, ought to be signalized by some mark of respect and esteem.

“You, dear and honoured Sir, have been permitted, during a much longer period than is usually allotted to man, to serve your generation with ability, faithfulness, and zeal. After occupying the important post of Tutor in the oldest of our academical institutions—Homerton College—for the space of fifty years, you are now retiring from your official labours into the calm repose of private life. Your friends, who have watched your whole course with admiration and thankfulness, and have at length witnessed its honourable termination, are this day assembled to offer you their hearty and honest congratulations, together with the expression of their sincere veneration and love.

“A few of us—a very few—began our intimacy with you when, young in years and unknown to fame, you entered upon your responsible office in Homerton College. The present moment is therefore to us one of peculiar interest. We have lived to see the promise of youth more than realized in the labours of your ripened manhood, and in the honours of your advancing age. Others of us were admitted to your friendship when the seal of public approbation had been placed on your works, and found it no ordinary privilege to enjoy familiar intercourse with one, who, forgetting his superiority, was always ready to give pleasure, or to impart assistance and instruction even to the humblest.

“Some of us are members of that flock over which for nearly forty-six years you presided with so much wisdom and gentleness, and cannot too strongly express our sense of the value of your pastoral oversight, and of your intelligent and faithful ministrations. Others of us were your pupils, dwelt with you under the same roof, had daily opportunities of witnessing your profound and varied attainments, and enjoyed the advantage of your fatherly counsels, your invaluable teaching, and your fervent prayers. All of us have been more or less intimately acquainted with your life and labours, and gladly join in this public tribute of gratitude and esteem.

“We cannot doubt that the remembrance of ‘all the way by which the Lord your God has led you,’ and of what he has enabled you to accomplish in the cause of truth and righteousness, is a source of real and grateful satisfaction to your own mind; and that, although your own judgment may be more severe than that of your friends, you rejoice in the conviction that you have not lived in vain. Whilst, however, this conviction is your best earthly reward, we are persuaded that you are not indifferent to the approbation and respect of the Church of Christ, in every branch of which your name is known, and that you will not consider our present attempt to do you honour as unwelcome or valueless.

“We thank God, on your behalf, that, during your whole public life, you have been enabled to preserve a character lofty and unblemished, free from inconsistency, and beyond reproach; and that, having passed through remarkable and eventful times, you have never feared to lift up your voice or use your pen in the defence of freedom, humanity, and truth.

“As a minister of the Gospel, you have taken the Scriptures as your unerring guide, and, withstanding

the advances of rationalism on the one hand, and of spiritual despotism on the other, have held fast to 'the faithful word,' and simply preached 'the truth as it is in Jesus.'

"As an author, your aim has been to concentrate your strength in the defence or illustration of doctrines of vital importance and interest. By your rebuke of the flippant and blasphemous attacks of Infidelity, by your demonstration of the harmony between Science and Revelation, by your rules for the Interpretation of Prophecy, by your exposition of the Principles of the Reformation, by your defence of Evangelical Nonconformity, by your assertion of the Sacrifice and Priesthood of Christ, and by your 'Scripture Testimony to the Messiah,' you have not only won a place in the first rank of theological writers, but have laid all who love Scriptural and Evangelical truth under lasting obligation.

"As a tutor, those only can estimate your worth who enjoyed the privilege of your instructions. Possessed yourself of matchless stores of learning, literary, scientific, and theological,—all based upon accurate classical scholarship,—you incessantly laboured to inculcate on your pupils the importance of exact information, of large and liberal views, and of profound and diligent research. Your own example was a constant stimulus, and an ever-present encouragement.

"Whilst you thus endeavoured to lead them forward in the attainment of true knowledge, you discountenanced all levity of mind and love of idle speculation; and, by your spirit, admonitions, and prayers, sought to impress them with the feeling that learning must ever be subordinate to piety,—and that love to man, self-denial, devotion, and heavenly-mindedness are the first qualifications in a Christian minister.

“By your unvarying kindness you secured their affection, as certainly as by your profound erudition you commanded their respect. Your mild reproof of their foibles, your generous encouragement of their efforts, and your true sympathy with them in their afflictions, made them look on you as a father; nor will they to their last hour cease to rejoice that they were allowed to call you tutor and friend.

“Cherishing such sentiments as these, we felt that we could not allow you to close your long and brilliant career, or retire from the academical position which you had held for fifty years, without some appropriate and enduring testimonial. The contributions, which have been most cheerfully rendered for this purpose, amounting to £2,600, have been invested in the funds, in the names of trustees, that you may enjoy the interest accruing therefrom during life, (and we pray that it may be long preserved!) and that the principal sum may remain in perpetuity to provide Divinity Scholarships, bearing your name, in connection with New College, London.

“And now, dear and honoured friend, permit us to repeat the assurance of our profound respect and love. We shall follow you into your retirement with our sympathies, our affections, and our prayers. We trust that health and peace may still attend you; and that as your past life has been consecrated to the service of your Great Master, so your declining years may be sweetened by the consciousness of his favour, and by the bright hope of your final reward.

“Signed on behalf of the Subscribers,

“WILLIAM ALERS HANKEY, *Treasurer.*

“JOHN YOCKNEY,	} <i>Secretaries.”</i>
“J. C. HARRISON,	
“H. RUTT,	

The Address, elegantly inscribed on vellum, was then formally presented to the venerable Doctor, who, on receiving it, manifested the deepest emotion. Although he had prepared a Reply, to be read by his eldest son, Ebenezer Smith, Esq., he could not resist the impulse to express his feelings in a few sentences, which, however, notwithstanding profound silence, were utterly inaudible even to those who were nearest to him.

EBENEZER SMITH, Esq., rose and said:—Mr. Chairman and Friends, I am sure I may claim your sympathy, now that you have witnessed the debilitated condition in which my father appears, while I read his Reply, written under the pressure of much indisposition and weakness, to the gratifying Address which has just been read in your hearing, and presented to him. The increasing weakness of my honoured father, as you have just seen, renders it wholly impossible for him to make himself heard.

The Reply is as follows, and was received with marked attention and general applause:—

DR. SMITH'S REPLY.

“ My dear and honoured Sir, and you, my numerous friends, by many titles beloved and venerable.

“ After many attempts to find some expression of my judgment and my heart that might not be quite unsuitable to respond to your most affectionate Address, I am compelled to reject them all. The looking back upon the years of life, but especially the period of which you have taken so comprehensive and indulgent a survey, revives the impression of events and feelings,

which, as to their variety, intenseness, and importance, I cannot describe. I must now, at almost the last hour, renounce every such effort as beyond my power,—every attempt but increases my inability.

“But there are some names to which the sense of love and gratitude attaches in a manner which cannot be summarily expressed.

“You, Mr. William Alers Hankey, among my earliest friends in or near the metropolis, were pleased to take of me favourable notice, and rapidly to expand that notice, through a long succession of occurrences, private and personal, as well as public. You often dissipated doubts and darkness, you faithfully warned and reproved, you cheered and encouraged in ways ever adapted, with an efficiency and liberality which nothing could turn aside, and which triumphed over difficulties, how formidable soever they might seem to be, or to threaten.

“To you, my friend, Mr. Samuel Morley, then indeed an infant, I turn,—as at that time the friendship of your honoured father, Mr. John Morley, fixed itself on me with an original sympathy of judgment upon all the practical questions of evangelical truth and national morality. He yielded, at great sacrifices, to the request of another memorable friend, whom declining health compelled to retire, and accepted the onerous office of Treasurer to the Homerton College Society. From the anxieties and labours inseparable from such a method as Mr. Hale and he pursued, in fulfilling the duties of the office, he did not shrink; but maintained the toil with ardour, till he had the happiness of transferring them into your hands. Then he had the rare satisfaction of seeing the evidences in his son of maturity of judgment, decision of principle, and devotedness to the most enlarged application of Christian truth. In so many and so well-known lines of activity, we have witnessed your pursuit

of the best public objects, that it would be superfluous and absurd in me to enlarge upon them. But to me personally, your father's and your own universal kindness and extraordinary liberality, through the long period of our connexion, have been a testimony that Gospel 'love never faileth.'

"Another of my beloved friends I behold in circumstances beautifully similar. You, my beloved friend, Mr. Henry Rutt, have maintained the reputation of your honoured father, Mr. George Rutt, for wisdom and penetration, treading in his steps with the most amiable zeal and affection. To you and to your family my obligations are too great for words.

"You, my dear friends—*many of you my former much-prized pupils*—are the leaders in conferring upon me this peculiar testimony of attachment from yourselves; and many have united with you, who are objects of my indelible gratitude and love, but whom I cannot particularize as I would.

"Of myself, I have only to pray that your love may never appear to have been misplaced. I would reverentially assume the Apostle's words: 'I am nothing,—not I, but the grace of God.'

"The thanks which reason and every feeling dictate are, however, above my power to express. That the richest recompenses of eternal love may ever flow to you, and your families and Churches, is my heart's desire and prayer.

"Above all, 'Thanks be unto God for his unspeakable gift!'

"I am, and ever, I trust, shall be, your grateful servant,

"JOHN PYE SMITH."

JOHN FOX, Esq., Solicitor, then read a draft of the deed of trust, which set forth the names of sixteen Trustees; and by which the interest arising from the sum collected was given to Dr. John Pye Smith, D.D., LL.D., F.R.S., &c. &c., during his lifetime, and then appropriated to the foundation of Scholarships at New College, of the annual value of £30, to be called the "Pye Smith Scholarships." It also specified the number of Trustees, the mode of their election, the conditions of the presentation of Scholarships, and the various other provisions which such documents usually contain.

The Rev. Dr. LEIFCHILD, who was next called upon, commenced by observing:—I have had the honour assigned to me of thus early proposing a resolution to your notice; and I am well aware that it is owing only to my age that I am placed in this honourable position. The Resolution is the following:—

"That the Deed be prepared and executed in accordance with the Abstract which has been submitted to the Meeting: that the following Gentlemen be appointed as the first Trustees, and that their names be inserted in the Deed:—

Rev. GEORGE CLAYTON.
— JOHN YOCKNEY.
— JOHN HARRIS, D.D.
— THOMAS BINNEY.
— JOHN DAVIES.
— SAMUEL S. ENGLAND.
— JOSHUA C. HARRISON.

Messrs. W. A. HANKEY.
JOSHUA WILSON.
J. R. MILLS.
WM. SMITH, LL.D.
JOHN MORLEY.
SAMUEL MORLEY.
EBENEZER SMITH.
JAMES CARTER.
HENRY RUTT."

Sir, I am glad to be the echo of the sentiments which have been advanced in reference to our esteemed and valued friend, the Rev. Dr. Pye Smith; all of which have my most cordial concurrence. I can add nothing to them; but as I belong to a somewhat outer circle,

beyond that composed of his most intimate friends, and those who have been placed under his tutorship, I may be permitted to express the sense which is entertained by that outer and larger circle of the services he has rendered to the Christian public, no less than to his own particular denomination and immediate charge.

It was not my privilege to sit at his feet, and receive instruction from his lips, out of his vast stores of learning and intelligence: but I have been honoured with occasional personal intercourse, and with occasional communications which I have received from him; and I have shared with thousands the privilege of perusing his invaluable writings,—writings of various descriptions, but all having for their object the advancement of biblical knowledge, and the promotion of sound, intelligent, evangelical piety. In him there has been the rare combination of classical, theological, and scientific knowledge; all the departments of which have been enriched by contributions from his pen. As an author he will be extensively known and valued for many generations. For myself, I am free to confess that I have been greatly indebted to his Works on the Sacrifice, Priesthood, and Divine Person of Christ—that cardinal article of our faith; which last, as you have heard from the Chair, will be a standard work in our literature, that the world will not let die. It is well known to have worn a controversial aspect; but it is a model of the spirit in which controversy should be conducted. While it exposes the sophistry of his opponent, and demolishes his arguments, it treats his person with respect and candour. There is not a word in those volumes for which the author would have had to apologize to his opponent had he met him, as beneath the character of the scholar, the gentleman, the divine. If all controversy were carried on in the spirit of that book, error would be prostrated, and truth

would triumph. "There will come a time," says Hooker, "when three words, uttered with the spirit of kindness, moderation, and charity, will do more for truth than a thousand volumes of religious controversy, written with asperity and a disdainful sharpness of wit."

Reference has been made to the character, disposition, and spirit of our esteemed friend. We magnify the grace of God in him that has enabled him to maintain for a long series of years a character, not only above calumny, but that calumny has been afraid to approach. There is a virtue that awes vice, and keeps it at a distance. And as it regards his disposition and spirit, I can only say that Dr. Pye Smith has always appeared to me to be characterized by great firmness of principle, with great urbanity of manner; great generosity of disposition,—being always ready to lend the aid of his name, his pen, and his purse, to those to whom it was proper to afford it; and by, especially, great consistency. While admired by the wise and learned, at home and abroad, and flattered by their encomiums, he never shrank from avowing his attachment to the great principle of Protestant Nonconformity, and his conscientious and scriptural preference for the denomination of which he is an ornament, as a Protestant Dissenting Minister of the Congregational order.

His name has been to us a tower of strength. In all the great questions of the day he has taken a part,—against slavery, against war, against intemperance, against state-churches, and, finally, against the concentration of all error, deceit, and hypocrisy in the "man of sin." Ah! Sir, the age wants such men, and ill knows how to spare them. God has recently taken from us one whose name would have been an honour to any denomination, and was long the honour of ours;* and when I

* The Rev. Algernon Wells.

look upon the slender form of our venerable friend, I cannot but fear that ere long this myrtle will be entwined with the cypress, and we shall see him no more. May God imbue those who come after him with a double portion of his spirit, especially in the collegiate department! Sir, the names of Homerton College and Highbury College, with their Tutors, are dear to my remembrance; and I pray that those who preside over the New College, which has come in their place, may emulate the example of our honoured friend, and have raised up under them what the world wants, what the Church wants, what our denomination wants, above all other things, next to the gracious energies of the Holy Spirit, a race of earnest, zealous, faithful, eloquent preachers of the everlasting Gospel,—men who shall war with the errors of their times, not with the carnal weapons of a vain philosophy, but with spiritual weapons taken from the arsenal of sacred writ. The laity must take care of this. I cannot surely be wrong in following a dignitary of the Episcopal Church,* in telling the laity of that Church, that it belongs to them to see that the ministry goes right.

There is one quality in which our friend stands pre-eminent, that I forgot to notice. I allude to his candour towards those who differed from him. So much so was this the case, that he was supposed by some to have carried this virtue to an excess bordering upon latitudinarianism. But this must have been either because they were bigoted themselves, or were unacquainted with his principles and writings. Some seem to think that we cannot be firm without being angry; but I am persuaded that it is a mark of confidence in the truth of our opinions, when we can treat an opponent with calmness and conciliation.

* Speech of the Dean of Bristol on the late Papal Aggression.

Sir, you have done me great honour in allowing me thus to express my sentiments in the presence of so many, my superiors in character, talent, learning, and in everything great, noble, and good; but give me leave to say, none with a truer heart to the principles of Protestant Nonconformity, or a deeper homage to intellectual, moral, and religious worth. This testimonial to the venerable Doctor is honourable to all concerned in it, and especially to the gentlemen who originated it. It shows that there is among us, both as ministers and private Christians, a sense of public worth, and an esteem for those who possess it. Our friend, on retiring from notice, will carry with him, not the breath of popular applause, but a substantial proof that he lives in the hearts, and will live in the memories of those whom he leaves behind him. Few of us can expect such a testimonial for any service we have rendered to the public, but must be satisfied on our retirement with being followed by the affection of a grateful few, and with the testimony of our own consciences, that "with simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world," and especially among the people of our charge.

I was never so reconciled for a short time to our friend's infirmity of deafness, as I have been this morning; because it has allowed us the pleasure of expressing these sentiments in his presence, without inflicting on his sensitive mind the pain he would have felt in hearing them, though he may appreciate them when informed of them in a private manner. I conclude with a topic of great delicacy; but I shall be excused on account of my feelings: it is the satisfaction of having with us the presence of his honoured lady, who must be gratified by the presence of so many of her own sex to unite with us in paying respect both to her and to him.

The Rev. Dr. HARRIS, President of New College, rose to second the resolution. He said:—I am sure we must all feel that, in meeting to pay our tribute of respect to our venerable and venerated friend and father, Doctor John Pye Smith, we are doing ourselves quite as much honour as we are doing him. And, in this day of homage to mere wealth and title, it is something to be able to feel that the object of our respect is one whose character itself is wealth, and whose name has long since become a title. Had he been a penurious, money-loving, self-seeking man, he would not have needed that peculiar form which our regard for him takes to-day. Not his wealth, therefore, but his want of it, entitles him to our respect; for that want is owing, as you well know, to his possession of some of the highest qualities of the human heart. But, let us remember that, although needing it, he might not have deserved it. His life and official character might have been just such as to exempt him from censure, and nothing more. But what a contrast to such a possibility do his life and character present! Of this we have already had rich and varied illustration to-day. As a man, his name is, and has been to many of us from our earliest childhood, a synonyme for some of the highest virtues. As a tutor—(it was not indeed my honour to sit at his feet)—but I have ever understood, that to enjoy his instructions was to conceive for him the highest veneration, and to be laid under lasting obligation. As an author, his works “praise him in the gate.” The Churches of Christ at large are deeply indebted to him. His reputation is universal. His style so lucid, fresh, and vigorous; his scholarship so varied and profound; his science so accurate and extensive; his orthodoxy so genial, catholic, and expansive; and his subjects so fundamental to Christianity, so vital

to the interests of enlightened religion, and so seasonable in their appearance;—all combine to render him an honour, not only to our own denomination, but to the entire Christian community. We must also admire him as a Protestant Christian and subject. So wide are his views — so suited to the times in which he has lived — so loyal to truth, and so courageously avowed — that they have endeared him to every Nonconformist heart. Only one subject for regret mingles with the occasion — that the pecuniary value of the Testimonial should be so small. It is well, however, that the principles and qualities we have met this day to honour, belong to a class which rear their own monument, and which form their own reward; and it is well, also, that the mercantile value of a gift does not measure the strength of the affection which bestows it. How long our honoured and valued friend may be spared to enjoy the Testimonial this morning tendered to him, we know not; if our prayers could avail to detain him, the time should be long. But remembering how early, comparatively, many others have been taken from amongst us — useful, excellent, and distinguished men,—let us thank God that he has been spared to us so long; and let us thank God, too, for the conviction, that whenever he shall ascend to his reward, he will still continue to benefit us by his remembered example, to instruct us by his writings, and to bless us from the tomb. “We glorify God in him.” The resolution was then put, and carried unanimously, and with great applause.

THOMAS PIPER, Esq., rose and said:—I do not know why I should be called upon to address this meeting, and to be other than a silent spectator of the sympathies in which I do most cordially and entirely share, unless it be that my age places me among the contemporaries

of my beloved friend, and enables me to refer—as you can, Mr. Chairman—to scenes and circumstances in his history that can be reached by few who now surround him. Among the many objects that have occupied his active and useful life, I can with much pleasure refer to his interest in the Protestant Dissenters' Grammar School at Mill Hill. Almost immediately on his coming to London, he joined the band of worthy men—few of whom now remain—who set on foot and established that important and valuable institution. It was my happiness to join him very early in this service, and to witness with much delight and satisfaction the assiduous and efficient care with which he watched over those departments of the Institution he was so eminently qualified to direct and govern. We have, Sir, shared with many others its benefits, in the education of our sons. I rejoice to witness the honour thus done to one who is in every way so worthy of it; and most sincerely do I wish that many of this assembly may tread in his footsteps, and meet with his reward.

The Rev. T. BINNEY, when called upon, rose and said, that he was rather surprised at being requested to address them so early. From the position in which he found himself placed at the table, he thought it probable that he might be called upon in the course of the morning, but he certainly did not anticipate to be summoned so soon. He obeyed, however, the command of the Chairman, though he found himself rather embarrassed. He was very much in the condition of Dr. Leifchild and the Bishop of London. He did not mean that the circumstances of these two eminent persons were identical, but that his own, unfortunately, combined the disadvantages of both. He would explain what he meant. Like Dr. Leifchild, he did not belong to the

inner circle. He had not been a student under their distinguished friend, nor in any way immediately connected with Homerton College. But he begged it to be understood, that he claimed to share the feelings of veneration and respect which, in any circle, whether inner or innermost, were indulged towards him whom they had met to honour. As to his allusion to the Bishop, the parallel was this, — that, like that Right Reverend Prelate, he found himself rather “ignored.” The money that had been raised was to be ultimately devoted to the interests of New College. Now, New College consisted of the union of *three* others—Homerton, Highbury, and Coward Colleges: but none of the gentlemen who had yet spoken had been able to remember more than *two*; and the one that they had forgotten was that in which he himself had had the good fortune to be educated. Dr. Leifchild spoke of Homerton and Highbury; and the Chairman of Homerton, Highbury, and *other* institutions. This latter phrase reminded him of an objection against himself, and enabled him to enter into the feelings of the objectors. When he intimated his intention of preaching a sermon to the young, he had got into the habit of saying that he should address “young men *and others*.” Now the young women of the congregation ~~did~~ not like to be thus “ignored,”—they did not like to be slurred over and wrapped up in the vague, general phrase, “and others!” He usually soothed them by saying, that he addressed himself so often and so exclusively to “young men,” ignoring *them*, because he felt that *they* did not need such frequent admonitions. He thought that he might take the comfort of his own suggestion, or of some modified application of it; for when he looked round and saw Mr. Miall at one end of the table, and himself at the other, both of them having been at the

same college, he supposed it had been felt unnecessary to refer to what was so fully represented! He found that his name had been announced as one of the trustees of the fund that had been raised, the interest of which was first to be enjoyed by Dr. Smith, and afterwards to constitute the foundation of the Smith Scholarships. He wished the day might yet be far distant when he should be called upon, in conjunction with his co-trustees, to dispense the money according to the latter appropriation; yet, as that must be anticipated, he must confess that, both for Dr. Smith's sake, and for that of future meritorious young men, he wished that the principal could be somewhat increased. It should be made, at least, full three thousand pounds. He hoped it would be. He thought there were some in that room—there were certainly many in the country—to whom such a thing would be easy, and by whom a great public benefit might thus be conferred on learning and religion for all time. He was glad of the ultimate appropriation of the money, as it was in harmony with what he had recommended in his recent address at Southampton, at the late Autumnal Meeting of the Congregational Union. Mr. Binney then declared his hearty concurrence in the tribute to the Doctor's merits which had been paid by the various speakers who had preceded him. He had great pleasure in being there, although he was so at considerable personal inconvenience; but he would have been extremely sorry, if he could not have been present to pay respect to the profound learning, varied accomplishments, and many virtues of their distinguished guest.

E. MIALl, Esq., said, that if Coward College had at first been ignored, now it was doubly represented in Mr. Binney and himself — both the ministry and the

laity; and on behalf of both, they now united in paying their tribute of reverence, respect, and affection to their honoured guest. He belonged neither to the "inner" nor the "outer circle," but to that outermost circle which regarded political things as of somewhat more importance than was usually attached to them. His feelings and sentiments had gathered strength, especially of late years, from the example Dr. Smith had set before him. He would never cease to remember, and thank God for the gentleness, firmness, and earnestness with which he (Dr. Smith) had done battle for the spirituality of Christ's kingdom, and against all connection of that kingdom with the powers of this world. He delighted in that spirit of affection, candour, and gentleness himself; for although rough processes were sometimes needed, and great pain inflicted by a surgical operation, there might be true kindness and sincere gentleness in the spirit of the operator. He concluded by saying, that, on behalf of the "outermost" circle, he offered Dr. Smith their sincerest thanks.

The Rev. Dr. CAMPBELL, who was received with great applause, said:—I think, Mr. Chairman, there must be some mistake here. I think there is a mistake about these circles. I rather think that, by right, *I* belong to the "outermost circle" rather than our friends, because I must be taken as the representative of the northern part of the island. I am able to speak to the generous, heartfelt affection with which Dr. Smith is regarded beyond the Tweed. His was the first great English name with which I myself became acquainted. His, more than any other, was heard among men of intelligence in the halls of science and theology. That name stood out as a beacon fire, or shone forth as a meteor, amongst the intelligent laymen and ministers of the

Gospel. Three and twenty years ago, when Providence brought me here, it was my lot early to become acquainted with him. My first interview with him made an indelible impression upon my mind. I connected him with the "Messiah,"—that great work which will go down to a distant posterity, and class him with our Owens, Baxters, and other great men; and when I saw before me the author of the "Messiah," I felt grateful that I had lived to see him, and that I had made his friendship. I have had occasion once and again to come across our friend; but I need not say, that the result has been only to increase my love to ecstatic admiration, at the sight of so mighty an intellect combined with so much simplicity; and such, I may say, is the view of the northern part of the island, by a large portion of the intelligence of which he is held in the profoundest estimation.

The Rev. J. N. GOULTY, of Brighton, said, it was forty years since he first became acquainted with Dr. Smith. He had spent, it appears, seven years, or nearly so, under his tuition, and bore an affectionate testimony to his personal worth, and the high estimation in which he was held by the students who were contemporary with him.

HENRY RUTT, Esq., said, that this effort had greatly occupied his attention and time during much of the past year. It had been to him a most delightful task, and he he did not regret a moment of the time he had spent upon it. Anything by which it was in his power to show gratitude and respect for his friend, would always afford him the greatest happiness. He had attended upon his ministry as far back as the year 1809, and ever since that time with very great pleasure—he hoped not without some degree of profit.

Professor WILLIAM SMITH, LL.D., of New College, who rose evidently labouring under deep emotion, said:—Sir, it is with considerable difficulty that I can repress my feelings, so far as to admit of my addressing this assembly. It was my privilege to be associated with Dr. Smith at Homerton College for some six or seven years; and he has always treated me with such affection, that he will be endeared to my heart as long as I live. I will not trust myself to refer to our private intercourse; but I cannot refrain from making a remark or two respecting his mental, moral, and religious endowments. Dr. Smith, it is true, is not possessed of those brighter attributes of genius, which have enabled men like Newton and Leibnitz to make great discoveries in science; but there are few men in the present day who have embraced a greater sphere of knowledge, or mastered a greater number of subjects; and, with the exception of the mathematical sciences,—and in them he is far from ignorant,—there is no branch of human knowledge cultivated in the present day in which he has not made great progress, and in which he does not hold a very high position among men of science. Beginning with the languages and literature of Greece and Rome, which he mastered to an extent which would do credit to persons who had devoted their whole lives to the subject, he proceeded to study the modern languages, botany, chemistry, mineralogy, and geology, prosecuting all the while the various branches of theological science. On a recent occasion, I was myself completely astonished at the extent and accuracy of his classical knowledge, considering his age. Again, Dr. Smith, unlike some who have earned for themselves a reputation, has never rested satisfied with his acquirements. Although feeble in health, he has attended with regularity, at a late hour in the evening, the meetings of the Royal, Microscopical,

and other Scientific Societies, in order that he might become acquainted, as soon as possible, with the latest discoveries in science. On his study-table every new book of value is to be seen, whether published in this country, on the Continent, or in America. Those who have been admitted to familiar intercourse with him know what fragrance his piety sheds over the whole of his character; so that in conversation with him, you cannot fail to be convinced that you are talking to an eminently holy and devout man.

The Rev. J. DAVIES, successor, and formerly co-pastor with Dr. Pye Smith, testified to the cordiality which had always subsisted between them.

The Rev. J. C. HARRISON expressed his deep sense of the obligation under which he had been laid by Dr. Smith's valuable instructions while at Homerton, and the numerous kindnesses he had received from himself and various members of his family.

The Rev. SAMUEL THODEY, of Rodborough, being called upon by the Chairman, said:—I gladly answer the appeal, and bear my humble testimony to the value of the services of Dr. Pye Smith to the literature of our Denomination. As one of the earliest of his students now present, I have had ample opportunities of witnessing the greater part of his public course. A preceding speaker has referred to the loss of some friendships by the Doctor, in the University of Cambridge, in consequence of his firm vindication of Nonconformist principles. I have the best reasons for believing that anything of this kind was only temporary, as to the parties principally concerned, Dr. Turton and Dr. Lee. I know that the regard of Professor Lee for Dr. Smith

was wholly uninterrupted by the controversy in which they had been engaged. He has frequently said to me, "There is no man for whom I have a higher estimation than for Dr. Pye Smith. Our controversy was all upon paper, and before the world; but our mutual friendship is undisturbed. We were combatants in public, but the best of friends in private. I have always regarded him as one of the best of men." And I believe that the same feeling generally obtained in the University. Perfectly agreeing with all that has been said respecting the character of Dr. Smith as a tutor, I would add one thing, for which we were mainly indebted to him. He was always in advance of his age, both in theology and science, and constantly anticipated the controversies that were coming on. He was one of the first in this country to recommend the study of German Literature, always guarding us against its peculiar dangers. He spared no pains to furnish his students with the best answers to objections, and often said, "Gentlemen, I should be ashamed and distressed were you to go out of this house, and be assailed with difficulties or criticisms in theology, which you had not heard first stated and explained by me." The subject of Geology very early occupied his attention; and he saw the importance of obviating the objections which might arise from it against the scriptural account of the Creation. The interpretation, now so commonly received, of the first verses in the book of Genesis, and which has since appeared in Dr. Buckland's treatise, and in the *Quarterly Review*, was originally furnished by him, and given in our hearing, in the Lecture-room at Homerton College, between thirty and forty years ago. If I mistake not, he wrote a paper upon the subject in one of the first numbers of the *Eclectic*. References have been made this morning to the fund for the Scholarships in the

New College, the benefit of which Dr. Smith is to enjoy during life. There would have been no occasion for this effort, so far as he is concerned, but for the great expense he has been at for the procurement of those books, to which Dr. William Smith has so well alluded, many of which were very rare and costly, and were obtained from the Continent, in his anxiety to subserve the cause of truth, rather than for his own renown. His private library must have cost him a little fortune; and a considerable part of this, it is understood, is to be the property of the New Institution. Some men have to wait for their apotheosis till the tomb has closed over them; but by this meeting you have shown that you can estimate the distinguished merit of such a man as Dr. Pye Smith while he yet lives, and are prepared to render him, by anticipation, those honours which must accumulate upon his head when he shall be numbered with the immortals.

SAMUEL MORLEY, Esq., in rising to propose a vote of thanks to the Chairman, begged to assure him that it was not a mere matter of form, but that the Committee, on which had been devolved the duty of promoting the Testimonial to their venerable friend, had felt under deep obligation for his (the Chairman's) constant and cordial co-operation. As a member of that Committee, he might be permitted to say that they had found the work in which they had been engaged to be, indeed, a labour of love. For himself, he considered it to be amongst the greatest privileges of his life, to have enjoyed the notice and friendship of their dear and honoured guest, and he should always reflect with pleasure on his having been associated with the Committee in this attempt to do him honour. Mr. M. referred to one or two points in the Doctor's character which had most attracted his attention, particularly that un-

flinching advocacy of what he believed to be the truth, although it not unfrequently brought him into an antagonistic position towards many whom he highly esteemed. Mr. Morley assured the meeting that the Committee had determined not to resort to any undue means to procure contributions, but had resolved that they would act rather in the spirit of conferring than of asking a favour. Undoubtedly there were many names which ought to be in the list of contributors; and if the means he had referred to, which were perfectly legitimate in ordinary cases, had been resorted to, the amount would have been much larger. But he could assure the members of Dr. Smith's family who were present, that the Testimonial might be regarded as a spontaneous, independent expression of respectful affection for the Doctor, by those who had united in it. He had been delighted to find how deep a hold their dear friend had taken of the affections of the Denomination. He had great pleasure in moving, that the best thanks of the meeting be given to W. A. Hankey, Esq., for his kindness in presiding on that occasion.

The Rev. GEORGE CLAYTON seconded the resolution. I am extremely gratified at the interest which these proceedings have excited, as manifested in the number and respectability of the present assembly; and most especially so, to see our beloved friend himself among us. When you behold his attenuated frame, and mark his prostrated strength, you will not feel surprised to hear that some of us entertained serious apprehensions lest we should have been deprived of his presence. We are thankful that he is permitted to appear amongst us; and although it is in truth the setting sun which we behold, we are glad to gaze upon the mellowed radiance of its beams, and to catch the majestic brightness of the parting ray. The peculiar distinction of Dr. Smith, as

a public man, has always appeared to me to consist in a very near approximation to the apostolic maxim, "Speaking the truth in love." He never shunned to declare the whole counsel of God; yet he did this with so much catholicity of feeling—so much self-control, when he felt himself compelled to dip his pen in controversial ink—that he seems as if he could, to quote the words of one of the Ancient Fathers, "yield himself up to be a martyr for love." And truly the love of the Saviour, the love of the souls of men, the love especially of the pupils committed to his charge, the general love of his species, has been within him as "a consuming fire," which has brought him to that state of physical weakness in which we now behold him. I can assure you, ladies and gentlemen, that the points which have been dwelt upon this morning, with so much effect, are *not* the chief points which in my mind have rendered the Doctor deserving of the highest praise. It is not simply his natural endowments, though they are of an extraordinary kind,—or his literary and scientific acquirements, though seldom equalled; but the sweet and sacred halo of moral glory which has been thrown around the talents which he possessed. It is not simply that unassuming modesty, that gentlemanly amenity, that Christian courtesy, and that untiring benevolence, which have won for him the homage of all hearts; but the entire consecration of all his powers and accomplishments to the service of the Divine Redeemer, and to the highest interests of mankind, which, in my opinion, constitutes *the* point to which, as we cannot hope to retain him very long amongst us, we must attach supreme, because an everlasting, importance. He has not only approved himself to be a man of extraordinary powers, but of pre-eminent piety; and whenever, at last, a eulogy shall be pronounced over his grave, it may be *given* in that short and comprehensive

saying, "HE WALKED WITH GOD." Everything about him has been subordinated to the highest interests of man, and the highest honour of the Saviour, to whom he has been exclusively devoted. When I review the fifty years during which it has been my high honour and happiness to call him my friend; and think how much of ignorance has rolled away before his enlightened teachings, how many wanderers he has reclaimed, how many waverers he has established, how many a victim of soul-destroying error he has emancipated; I cannot but anticipate for him a reward more bright and illustrious than will fall to the lot of most of the human race. If it be true that they who are "wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever," we shall expect to see our honoured friend amongst the brightest luminaries in the celestial constellation. *His* will be a large and rich recompense, of which the honours poured upon him to-day exhibit only a dim and very faint foreshadowing.

Permit me, Sir, to refer for a moment to those esteemed and honoured friends, the Doctor's Family, to whom our attention has been called this morning. I hope I shall not be deemed to exceed the limits of delicacy, if I offer the thanks of this meeting to our friend Mr. E. Smith, for his assiduous and dutiful attention to his venerable parent, and also for the assistance he has rendered by his presence amongst us this morning. I cannot but rejoice that the honoured man will be represented by such children, when his dust shall have been placed beneath the clods of the valley. His very name, too, will be perpetuated, not only by the "Pye Smith Scholarships," from generation to generation. but, as we trust, by his lineal descendants also. There are already two "John Pye Smiths," on whom, we hope, his

mantle will fall. May they manifest the same attachment to the truth as it is in Jesus, and the same desire to propagate it! It affords me great pleasure, and adds intense interest to the scene of the morning, to observe some here, whom I know to be the spiritual children of our venerable guest, and on whom he may look round and say with peculiar emphasis, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy." I have great satisfaction in seconding the resolution.

Mr. JOHN WILLIAM SMITH, of Sheffield, the younger son of the venerable Doctor, spoke:—I must trespass on the indulgence of the meeting, for I cannot be silent upon this motion of thanks to our much-esteemed and venerable Chairman. *His* is a household name with our family. He is associated with our earliest recollections as the constant, munificent friend and counsellor of my dear father, to whom he has ever been as a *Fidus Achates*. This is indeed a memorable occasion to us. We cannot but deeply feel such a mark of attachment and respect to our honoured parent. Not only his nearer descendants, his children, but his remoter descendants, although some sixteen in number;—for my brother's are not the only grandchildren; I have left a greater number in Yorkshire;—and they all bear the name of "*Pye Smith*," as the highest title of nobility which we can confer: and his collaterals, too, all feel a special interest in this morning's proceedings. I trust our children will all emulate their ancestor's character and works. On behalf of Mrs. Pye Smith, and my sister and brother, and all our family, I beg to return our most hearty thanks for the honours and pleasures of this festival.

The Doctor now retired to an adjoining apartment, where great numbers of his friends pressed round to congratulate him on the general good feeling which had been manifested throughout the proceedings. Not only were large numbers of the metropolitan ministers present, but also several from various parts of the provinces.

An elegant and exquisitely-finished Portrait of Dr. PYE SMITH, engraved by SAMUEL BELLIN, Esq., an early friend of Dr. SMITH, was presented in the apartment where the *déjeuné* was laid out. The engraving has been taken from a painting made of the venerable tutor prior to his retirement from the office he so long filled to the advantage of the Church. His pupils and personal friends will be gratified in this opportunity of providing this beautiful memorial of their endeared friend, as an ornament for their study or their drawing-room.

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Morris, Rev. Caleb, London	10	0	0
Nash, S. J., Esq., Homerton	25	0	0
Nenner, Professor, New College	5	5	0
Notcutt, Rev. W., Ipswich	3	3	0
Oates, T., Esq., Sheffield	2	0	0
Owen, Miss, Bath	3	0	0
Palmer, James, Esq., London	2	2	0
Parker, Mr. George, Hackney	5	5	0
Parson, T. E., Esq., Clapton	5	5	0
Partridge & Oakey, Messrs., London	2	2	0
Pearsall, Rev. J. Spencer, Bristol	5	0	0
Pearse, Mr. F., Clapton	3	3	0
Piper, Thomas, Esq., Denmark Hill	20	0	0
Piper, Mr. J. D., Halstead	0	10	0
Player, Mrs., Saffron Walden	5	0	0
Pollard, Rev. F., ditto	3	3	0
Powell, James, Esq. Clapton	5	0	0
Powell, Miss, ditto	1	1	0
Pratt, Mr. Daniel, London	2	2	0
Priestley, Thomas, Esq., Mill Hill	2	2	0
Procter, John, Esq., London	10	0	0
Raban, Rev. James, Stanstead	1	1	0
Raffles, Rev. Dr., Liverpool	10	0	0
Rawson, Mrs., Sheffield	1	1	0

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Reed, C., Esq., Hackney	5	0	0
Ridley, W., Esq., Felstead	5	0	0
Roberts, Rev. S., Llanbrynmair	1	1	0
Rooker, Alfred, Esq., Plymouth	5	0	0
Ross, Rev. J., Woodbridge	2	2	0
Rutt, Henry, Esq., Clapton	100	0	0
Rutt, Miss, ditto	50	0	0
Rutt, Miss M., ditto	50	0	0
Rutt, Miss H., ditto	5	0	0
Rutt, Miss E., ditto	5	0	0
Rutt, William, Esq., Homerton	1	1	0
Salt, Titus, Esq., Bradford	25	0	0
Sewell, Henry, Esq., Stamford Hill	2	0	0
Sewell, Isaac, Esq., ditto	5	5	0
Sewell, Rev. James, Bangalore	2	0	0
S. H., a Widow's Thank-offering, per Mr. S. G. Underhill, Hackney	10	0	0
Shaw, J., Esq., Barnsley	1	0	0
Smith, Ebenezer, Esq., London	60	0	0
Smith, Eusebius, Esq., ditto	5	5	0
Smith, John, Esq., Camberwell	5	0	0
Smith, Rev. Philip, B.A., Professor, New College	2	2	0
Smith, Wm., Esq., LL.D., Professor, ditto	20	0	0
Snow, J., Esq., London	5	5	0
Spalding, Thomas, Esq., ditto	10	10	0
Spicer, Henry, Esq., ditto	5	0	0
Spicer, James, Esq., ditto	10	0	0
Spicer, W. R., Esq., ditto	5	0	0
Spurden, Mrs., ditto	3	0	0
Stallybrass, Mrs. W. C., Isle of Man	1	0	0
Steer, Rev. Samuel, Castle Hedingham	5	5	0
Stevenson, Miss, ditto	5	0	0
Stockbridge, Rev. J., Guilden Morden	2	2	0
Swaine, Edward, Esq., London	3	3	0
Tait, Rev. James, Ashby de la Zouch	2	2	0
Tait, Rev. William, Heytesbury	2	2	0
Tassie, William, Esq.	5	0	0
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Thomas, Rev. D., and Friends	1	1	0
Thomas, Rev. T., Wellingborough	5	5	0
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Thurgood, Robert T., Esq., Saffron Walden	5	0	0
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1. Smith, John Pye, 1774-1851. I. Harris, John,
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